

**REVIVING CHURCH EMPOWERMENT
THROUGH MULTI-DIMENSIONAL PRAYER MINISTRY
AT RAINBOW COMMUNITY PRAISE CENTER OF SEVENTH-DAY
ADVENTISTS, RANCHO CUCAMONGA, CALIFORNIA**

**A Professional Project
Presented to
the Faculty of the
Claremont School of Theology**

**In Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry**

**by
D. C. Nosakhare Thomas
May 1999**

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This professional project, completed by

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*has been presented to and accepted by the Faculty of the
School of Theology at Claremont in partial fulfillment of the
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ABSTRACT

**Reviving Church Empowerment through Multi-dimensional Prayer Ministry
at Rainbow Community Praise Center
of Seventh-day Adventists, Rancho Cucamonga, California**

by

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This project seeks to discuss the impact of multi-dimensional prayer, as a means of revival in the life of the local church and to make the Body of Christ aware that multi-dimensional prayer as a “thought-practice” is essential for church member empowerment.

Essentially the findings suggest that in period 1 (no multi-dimensional prayer taking place in the church), the scores were consistently lower than period 2. Conversely, period 2 had significantly higher scores in every area as the practice of multi-dimensional prayer was in full implementation in the church’s ministry. Also, in Period 2 scores were higher than period 3 at which time the pastor was absent from church due to vacation. While period 3 has lower scores than period 2, it has significantly higher scores than period 1 when multi-dimensional prayer was scarcely implemented. It also should be noted that the average for the questions ranked in the high rating area (6-9) with the exception of question 15 (having to do with the church’s community outreach), which registered percentages of 5.1% in period 1 and 5.7% in period 3, but was 6.0% (low end of high rating) in period 2.

In period 2 there was an overall increase in prayer, leadership effectiveness, member empowerment and church morale as a result of fully engaged multi-dimensional prayer. Between periods 1 and 2 (multi-dimensional prayer) there was an obvious increase in member spirituality, which is consistent through out each category.

The data indicates that between periods 2 and 3, there was an overall decreased impact of spirituality in the lives of church members. Of obvious importance was the fact that the pastor's absence impacted member spirituality, empowerment and the church's ability to do effective ministry, with few exceptions.

Final conclusions articulated in the last chapter are: (1) Multi-dimensional prayer enhances church members in the areas of prayer, leadership, empowerment and morale; (2) The pastor's presence is essential for the effective implementation of multi-dimensional; (3) Fast growing, multi-service churches tend to be Pentecostal and employ multi-dimensional prayer; and (4) Pentecostal/charismatic pastors tend to pray more and thereby experience greater church growth.

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CHAPTER 1

Introduction

Problem Addressed by this Project

This study addresses the lack of revival and spiritual power existing in the local church and focuses upon pastor-motivated, multi-dimensional prayer as the major component for successful ministry.

Importance of the Problem

This project seeks to discuss the impact of multi-dimensional prayer, as a means of revival in the life of the local church and to make the Body of Christ aware that multi-dimensional prayer as a “thought-practice” is central and essential for local church and member empowerment.

The writer takes the position that making divine contact with the God of the Universe for the purpose of rendering praise, worship, accessing power and unlimited divine resources is more than a custom or a meaningless exercise.

Prayer is a spiritual undertaking and a faith venture without which the Body of Christ cannot survive. Even as the physical body needs breath to survive, the Body of Christ needs prayer not only to survive, but also to revive. Many pastors and parishioners believe that their educational training, talents, and skills alone will suffice in ministering for the cause of God. However, prayer is essential to ministry and to leadership. Prayer is the single most vital tool of successful ministry.

In counseling, it is prayer that is the first tool employed to break yokes, destroy strongholds and engage in spiritual warfare on behalf of demonically oppressed persons. It is prayer that gives power and authority over the enemy, and through prayer one intercedes on behalf of other brothers and sisters. Prayer creates contact with the spirit-

world, accesses power to perform signs and wonders, grows the fruit of the Spirit, manifests the gifts of the Spirit, and fosters health and healing in the Body of Christ. Through prayer God imparts wisdom, knowledge, discernment, direction and clarity. Prayer is both transformative and restorative to the minds and hearts of hurting humans.

The writer acknowledges that if there is no honor for God, and no expectation of God, there will be no manifestation from God.¹ Human blessings and benefits flow from humanity's honor and expectation of God. Honor, expectation and manifestation are major elements of multi-dimensional prayer.

Thesis

Multi-dimensional prayer is not merely an emotion-driven, sensationalized, charismatic practice, but it is rather the foundational and indispensable ingredient for reviving and empowering the local church and its members.

Definitions of Major Terms

Reviving—This term comes from two Greek words, which are *anathallo*, and *anazao*. The former means “to flourish anew, blossom or revive,” and the latter means “to live again, regain life.”² These two words denote transformation and restoration. This transformative and restorative occurrence (revival) is originated and implemented by the Spirit of God. Only the Holy Spirit can transform and restore the spiritually dead. Theologian, F. Carlton Booth argues:

[Revival] carries greater force than it bears to us today, for we have confused revivalism with evangelism. Evangelism is good news; revival is new life. Evangelism is [humanity] working for God; revival is God working in a sovereign way on [humanities'] behalf. . . . No human being

¹ David Ireland, Activating the Gifts of the Spirit (New Kensington, Pa.: Whitaker House, 1997), 140.

² W. E. Vine, Vine's Expository Dictionary of New Testament Words (McLean, Va.: MacDonald Publishing Company, n. d.), 976.

can kindle the interest, quicken the conscience of a people, or generate that intensity of spiritual hunger that signifies revival. All spiritual life, whether in the individual, in the community, in the church or in the nation, is derived from the Spirit of God. No [human] can schedule a revival, for God alone is the giver of life.³

So, revival is not evangelism, but is large enough to include evangelism in that it is an awakening, “kindling,” “quicken,” and “intense spiritual hunger” that comes from the Holy Spirit, as a result of members in the body of Christ engaging in multi-dimensional prayer.

This revival is a major component in the development biblical and Christian history. Pentecost, as recorded in Acts 2 describes a revival:

They were all with one accord. . . suddenly a sound came from heaven . . . which filled the entire house. . . There appeared divided tongues of fire above their (disciples) heads. . . all were filled with the Holy Ghost, and spoke in tongues. . . Every person heard in his or her own language . . . Christ was preached, many were baptized, there was continued teaching, fellowship, meals, prayer, wonders, signs, sharing of goods, regular temple attendance, gladness, praise of God, communal love, and massive evangelism.⁴

These same elements characterize other revival movements. For example, Martin Luther, Professor of Theology at the University of Wittenburg, whose “deep need for personal piety caused him to spend much time in prayer.”⁵ This resulted in his establishing the doctrine “Justification by Faith” and the dawning of the Reformation period. John Wesley, after being “born again,” intensely prayed and fasted and subsequently, launched the worldwide Methodist revival through “the freshly anointed preaching of the Word of

³ F. Carlton Booth, “Revival,” in Baker’s Dictionary of Theology, ed. Everett F. Harrison (Grand Rapids: Baker Book House, 1960), 460.

⁴ Acts 2:1-47. All Bible verses are cited from the New King James Version.

⁵ Paul Y. Cho, Prayer: Key to Revival (Dallas: Word Publishing, 1984), 10.

God.”⁶ “Toward the end of the [nineteenth] century, God raised up Charles Finney, Dwight L. Moody and R. A. Torrey. These men [stirred revival embers as they] preached under the anointing of the Holy Spirit, motivated by continual prayer and fasting.”⁷

Once again, this transformative and restorative phenomenon was seen in 1905 in the city of Los Angeles, as William Seymour (son of a slave), and others had gathered to pray and fast for revival, “when the Holy Spirit fell . . . [And gave] those who were assembled... the gift of tongues. This revival, which was later called Pentecostalism, has spread throughout the world.”⁸ This kind of revival, incidentally, resulted in the enormous growth among churches of the Pentecostal and Charismatic traditions:

Table 1

Pentecostal and Charismatic Growth

In 1965 there were 50 million Pentecostals and Charismatics. In 1975 there were 96 million. In 1985 there were 277 million. In 1991 there were 392 million. [Even today, it appears that the greatest growth rate is among those of the Pentecostal and Charismatic traditions.]⁹
--

Empower--This is the process of giving, equipping, bestowing or accessing spiritual power. Power is the Greek *dunamis* and *exousia*--the supernatural power and authority of God that is accessed by the church for the purpose of accomplishing God's purposes in the world. Hence, there is empowerment in the local church when there

⁶ Ibid.

⁷ Ibid., 11.

⁸ Ibid.

⁹ David Barrett quoted in Prayer Shield, by C. Peter Wagner (Ventura, Calif.: Regal Books, 1992), 90.

exists increased participation and productivity in the areas of worship, preaching, obedience to God, unity, ministry, praise, love, nurture, faith, giving, vision, mission, trust, community outreach, gifting, healing, miracles, restoration, prosperity, training and pastoral counseling. Melva Costen explains:

Empowerment enables one to be all that God wants one to be and to do what is divinely fitting and edifying.... It empower[s] and liberate[s] African Americans to act responsibly in a world that seeks to limit power to a few.... [Empowerment is a space] where love, shared common threads of culture, and circumstances are real.... [Where] a new social order is constructed, legitimated, and maintained in the light of... the good news in Jesus Christ.

The depth of God's story includes God's defeat of the powers of evil, oppression, and suffering, as well as a story of healing and wholeness when people lead meaningful lives. African Americans celebrate [empowerment] in ways that meet the psychological needs of the community and empower them to action. Like their ancient African ancestors, African Americans acquire coping skills without the aid of professional psychiatrists [but are greatly enhanced by the aid of pastors and spiritual leaders].¹⁰

Therefore, empowerment is the spiritual power and authority that comes from God, which provides power over the enemy, unjust systems, negative thinking and circumstances. It is the ability to impact individuals, church, community and the world with the energy and force of the divine to accomplish God's purposes. Empowerment is a spiritual infusion of the gifts and fruit of the Spirit for the purpose of liberating broken persons, edifying and building the Body of Christ. For one to be fully infused with the gifting and fruit of the Spirit to liberate broken persons, edify the body of Christ and build the kingdom of God.

Church--This term refers to the local congregation with its pastor(s) and members, which exist to provide nurture, salvation, empowerment and edification for the Body of

¹⁰ Melva Wilson Costen, African American Christian Worship (Nashville: Abingdon Press, 1993), 118-23.

Christ and its immediate and broader community. This usage does not refer to the church at large or a particular denomination.

Multi-dimensional Prayer—This term refers to a Christ-centered, supernatural enterprise, which involves making contact with the God of the Universe for the purpose of accessing unlimited resources to empower the Body of Christ. This form of prayer is a spiritual undertaking comprised of elements which involve giving, receiving, speaking, hearing, listening, feeling, doing and being. The result of multi-dimensional prayer is transformation, restoration (revival) and supernatural power (empowerment) within the Body of Christ. The elements of multi-dimensional prayer will be defined and discussed in Chapter 2.

Prayer Ministry—This is an intentional, on going structured prayer initiative that pervades the entire church's function and attitude. It is an attitude that superimposes the mind of both pastor and members, to the extent that nothing is done without first engaging in prayer. E. M. Bounds urges:

In every truly successful ministry, prayer is an evident and controlling force—evident and controlling in the life of the [pastor] No ministry can be a spiritual one, securing holiness in the [pastor] and in [the] people, without prayer being made [the] evident and controlling force A prayerful ministry is the only ministry that brings the [pastor] into sympathy with the people. [Prayer as essentially unites to the human as it does to the divine].... No ministry can succeed without much praying, and this praying must be fundamental, ever-abiding, ever-increasing.... [B]athed in prayer, all its duties impregnated with prayer, its spirit the spirit of prayer.¹¹

This attitude is undergirded by the strong belief that there can be no successful spiritual activity, without first seeking the presence, power, and guidance of the Spirit for

¹¹ Edward M. Bounds, The Complete Works of E. M. Bounds on Prayer (Grand Rapids: Baker Book House, 1990), 458.

divine intervention and supernatural assistance. This can only be done through a strong prayer ministry.

Work Previously Done in the Field

Randall Broome, in Developing and Implementing a Church Growth Prayer Revival Model at First Baptist Church, Port Allen, Louisiana (D.Min. thesis., New Orleans Baptist Theological Seminary, 1996), presents a model for prayer revival. Broome researches biblical, historical and contemporary literature on prayer and church growth to develop a series of nine sermons on prayer to be preached in a four-day revival. His outcomes resulted in a significant increase in member knowledge (regarding prayer), and participation in prayer and evangelistic outreach.

Eddie Alan Nunnelley, in Prayer as a Means of Strengthening Pastor and Congregation (D.Min. thesis., Austin Presbyterian Theological Seminary, 1996), primarily discusses the theology of prayer, and analyzes elements of effective prayer and its obstacles. Secondly, he suggests ideas to assist pastors and members in increasing their prayer lives and surveys the congregation on its views regarding the importance of prayer.

Tae Hwan Kim, in An Empirical Study of the Factors Contributing to Rapid Church Growth in Korea (D.Min. project., Eastern Baptist Theological Seminary, 1984), observes the tremendous growth of the Protestant church in Korea from zero to eight million members (20 percent of the Korean population) within 98 years. Kim points out that the important factors of growth include: the church's strong mission policies, steadfast dependence on God in the wake of political unrest, conservative biblical preaching, small group work, work of pastors, women evangelists, Bible study, evangelistic movements, charismatic movements, revival moments and prayer

movements. Lastly, he reasons that the primary reason for the enormous church growth of the Korean church is that it has carefully followed the pattern (which includes some of the above mentioned important factors, i.e., prayer, revival, preaching, and evangelizing) for church growth set forth in the Book of Acts.

Steve Wilkes, in Church Growth among Local Southern Baptist Churches which Has Resulted from Movements of Revival (D.Miss. thesis., Fuller Theological Seminary, 1990), argues the point that there is a relationship between revival and church growth. However, he hypothesizes and proves (through research, interviews and case studies) that church growth does not invariably (usually) accompany and/or produce a church growth experience within the local church. His conclusions highlight the significance of: the pastor's role in revival, prayer as key for revival, the church's expectation of conflict as a result of revival, and Christians actively seeking revival, as oppose to waiting for it.

Gregory Bernard, Sr., in Transforming Traditional Black Baptist Churches through the Development of a Mid-week Deliverance Service (D.Min. thesis., United Theological Seminary, 1995.), demonstrates how a scarcely attended, powerless, Wednesday night Prayer and Bible Study meeting can be transformed into a well-attended, empowering, dynamic, Deliverance Service by encouraging members to experience and use the gifts of the Spirit. His results indicate significant growth in the areas of member spirituality, membership, finance and vision.

J. Edwin Orr, one of the nation's leading scholars on the subject of spiritual awakenings and revivals, in The Fervent Prayer: The Worldwide Impact of the Great Awakening of 1858, underscores the fact that it was "the fervent prayer" that laid the foundation for the Great Awakening of 1858, and it is "the fervent prayer" that will serve

as the precursor and catalyst for significant future religious awakenings or monumental revival.

Paul Y. Cho, senior pastor of the largest church of the world (Yoido Full Gospel Church, Korea), in Prayer: Key to Revival, advocates prayer as the key to revival, beginning with Pentecost, spanning the Reformation Period, Periods of Awakening, Azusa Street, and to the recent Korean explosion among Protestant churches. He elaborates on elements of prayer, such as power, brokenness, overcoming Satan, Holy Spirit, petition, devotion, intercession, faith and fasting.

Randy Maxwell, Seventh-day Adventist author and advertising specialist, in If My People Pray asserts that many churches he has experienced are dry, cold and lifeless due to lack of prayer and revival. He offers steps on how to improve one's personal prayer, steps for resuscitating mid-week prayer meeting and six aspects to consider when seeking God's face for revival.

Charles Finney, world-renowned revivalist (1821-1834), professor and president of Oberlin College (1835-1866), in Revival Lectures, defines revival, and treats related subjects such as the place of prayer in revival, the necessity of the Holy Spirit, ways members can assist the minister in revival, and hindrances to revival.

C. John Miller, Presbyterian missionary, pastor and seminary professor (Westminster Theological Seminary), in Outgrowing the Ingrown Church, contends that there are two kinds of prayer meetings: "maintenance" (dry, dull and stagnant), and "frontline" (exhilarating, mission-driven and participatory). He offers steps for building a "frontline" prayer ministry in the local church.

Melva Wilson Costen, Presbyterian professor of Music and Worship (Interdenominational Theological Center in Atlanta, Georgia), in African American

Christian Worship, recognizes prayer and worship as spiritual, social, political and psychological empowerment.

E. M. Bounds, renowned prayer theologian, in the book The Complete Works of E. M. Bounds on Prayer, submits that every revival of which there is any record, from Pentecost until now, has been born and bathed in prayer. He also asserts that prayer must be demonstrated from and initiated by the leadership, in order that revival may occur.

Each of the above authors has discussed the concepts of prayer, revival and empowerment. However, none of these authors has defined multi-dimensional prayer or conceived it as a ministry, nor described its implementation as a “thought-practice” that is the foundational and indispensable ingredient for reviving and empowering (i.e., increased participation and productivity in the areas of worship, preaching, obedience to God, unity, ministry, praise, love, nurture, faith, giving, vision, mission, trust in leadership, community outreach, gifting, healing, miracles, restoration, prosperity, training and pastoral counseling) the local church and its members.

Scope and Limitations of the Project

This project will focus on the “prayer journey” of the Rainbow Community Praise Center and its pastor (the writer), and the implementation of multi-dimensional prayer in his life and that of the congregation. The purpose is to assess the effectiveness of the employment of multi-dimensional prayer ministry as the foundational and indispensable ingredient for reviving and empowering the members of the Rainbow Community Praise Center of Seventh-day Adventists.

Procedure for Integration

This project integrates both theological and functional disciplines in the discussion of multi-dimensional prayer through the use of: library research; a qualitative

questionnaire and a field study of fast growing, multiple-service, African American, Pentecostal/Charismatic churches. These are: Life Church of God in Christ in Riverside, California; West Angeles Church of God in Christ in Los Angeles, California; Church of the Harvest (Foursquare Church) in Los Angeles, California; Word of Life Christian Center in Moreno Valley, California; New Gethsemane Church of God in Christ in Pomona, California; and the Potter's House (Non-denominational Pentecostal/Charismatic Church) in Dallas, Texas.

Chapter Outline

Chapter 2 explores the biblical and theological foundations for multi-dimensional prayer by carefully defining and substantiating each aspect of its elements (faith, agreement, fasting, praying in the Holy Spirit, uninhibited exuberant praise, confession, cleansing, intercession, anointing, laying on of hands, operating in the Gifts of the Spirit, rebuking, binding, loosing, using the name of Jesus, pleading the blood of Jesus, hearing, listening, obeying, honor, expectation and manifestation), and discussing their biblical and current practices. Additionally, this chapter analyzes the Seventh-day Adventist Church's position on the thought and practice of aspects of multi-dimensional prayer.

Chapter 3 describes the "prayer journey" of the church's pastor (the writer), and the implementation of multi-dimensional prayer in his life and that of the congregation. As the writer navigates through the periods of *desperation, positioning, expectation, revelation, obedience, impartation and manifestation*, the formula for multi-dimensional prayer as a "thought-practice" becomes apparent.

Chapter 4 assesses the effectiveness of employing multi-dimensional prayer at Rainbow Community Praise Center of Seventh-day Adventists by analyzing and interpreting the results of a qualitative questionnaire. The instrument compared three

time periods: (1) seven months prior to the implementation of multi-dimensional prayer; (2) seven months employing multi-dimensional prayer; and (3) thirty days employing multi-dimensional prayer in the absence of the pastor in order to determine the success of utilizing multi-dimensional prayer on a consistent basis.

Chapter 5 summarizes and authenticates the writer's hypothesis in light of the research findings that the implementation of pastor-motivated, multi-dimensional prayer enhances the church in the areas of prayer, leadership, empowerment and morale. Lastly, the writer illustrates from the field study of six fast growing, multiple-service, African American, Pentecostal/Charismatic churches (Life Church of God in Christ, Riverside, California; West Angeles Church of God in Christ Los Angeles, California; Church of the Harvest [Foursquare Church], Los Angeles, California, Word of Life Christian Church, Moreno Valley, California; New Gethsemane Church of God in Christ in Pomona, California; and the Potter's House [Non-denominational Pentecostal/Charismatic Church], Dallas, Texas) that each of the churches studied employs multi-dimensional prayer, to some extent, with enormous results. This further supports why the Pentecostal/charismatic tradition is the fastest growing movement in the world.

CHAPTER 2

Biblical and Theological Foundation for Multi-dimensional Prayer

Seventh-day Adventist Position on the Elements of Multi-dimensional Prayer

Many of the elements of multi-dimensional prayer are not generally taught and practiced in the Seventh-Adventist church, but are very biblically supported. For instance, “praying in the Holy Spirit,” “the anointing,” “laying on of hands,” “rebuking,” “binding,” and “loosing” are terms that are not employed within Seventh-day Adventist theology, practice and parlance. Furthermore, of the twenty-seven spiritual gifts,¹ Seventh-day Adventists tend to embrace (in theology and practice) only those that are less supernatural and phenomenal such as: service, teaching, exhortation, giving, leadership, mercy, faith, helps, administration, evangelist, pastor, hospitality, missionary and intercession. However, the gifts of prophecy² (Ellen G. White³ being the single, modern-day exception), word of wisdom,⁴ word or knowledge,⁵ (one of the greatest tools

¹ As defined by C. Peter Wagner in Your Spiritual Gifts Can Help Your Church Grow (Ventura, Calif.: Regal Books, 1994).

² “The gift of prophecy is the special ability that God gives to certain members of the Body of Christ to receive and communicate an immediate message of God to [God’s] people through a divinely anointed utterance (Luke 7:26; Acts 15:32; 21:9-11; Rom. 12:6; 1 Cor. 12:10, 28; Eph. 4:11-14).” Ibid., 200.

³ Ellen Gould White (1827-1915), cofounder of the Seventh-day Adventist Church, writer, lecturer, and counselor to the church, possessed what Seventh-day Adventists have accepted as the *prophetic gift* described in the Bible. “Ellen Gould White,” in Seventh-day Adventist Encyclopedia, rev. ed. (Washington D.C.: Review and Herald Publishing Association, 1976), 1584.

⁴ “The gift [word of] wisdom is the special ability that God gives to certain members of the Body of Christ to know the mind of the Holy Spirit in such a way as to receive insight into how given knowledge may best be applied to specific needs arising in [individuals] and the Body of Christ (Acts 6:3, 10; 1 Cor. 2:1-13; 12:8; James 1:5-6; 2 Pet. 3:15-16).” Wagner, 192.

⁵ “[The gift word of knowledge is] a spiritual gift through which God reveals facts about a situation for which a person had no previous knowledge” (1 Cor. 2:14; 12:8; Acts 5:1-11; 2 Cor. 11:6; Col. 2:2-3. John Wimber and Kevin Springer, Power Healing (1987; reprint San Francisco: HarperSanFrancisco, 1991), 192.

for those who perform direct ministry to persons) healing,⁶ miracles,⁷ discerning of spirits,⁸ tongues,⁹ interpretation of tongues,¹⁰ apostle¹¹ and deliverance¹² are generally not taught or practiced.

The above mentioned gifts and the below multi-dimensional prayer elements (i.e., uninhibited, exuberant praise, the anointing, laying on of hands, rebuking, binding, loosing, honor, expectation, manifestation) are not generally taught and practiced in the Seventh-day Adventist church for the following five reasons: (1) the church's "remnant theology;" (2) ignorance; (3) arrogance; (4) fear; (5) power and control.

⁶ "The gift of healing is the special ability that God gives to certain members of the Body of Christ to serve as human intermediaries through whom it pleases God to cure illness and restore health apart from the use of natural means [modern medicine] (Acts 3:1-10; 5:12-16; 9:32-35; 28:7-10; 1 Cor. 12:9, 28)." Wagner, 210.

⁷ "The gift of miracles is the special ability that God gives to certain members of the Body of Christ to serve as human intermediaries through whom it pleases God to perform powerful acts that are perceived by observers to have altered the ordinary course of nature (Acts 9:36-42; 19:11-20; 20:7-12; Rom. 15:18-19; 1 Cor. 12:10, 28; 2 Cor. 12:12)." Ibid., 208.

⁸ "The gift of discerning of spirits is the special ability that God gives to certain members of the Body of Christ to know with assurance whether certain behavior purported to be of God is in reality divine, human or satanic (Matt. 16:21-23; Acts 5:1-11; Acts 16:16-18; 1 Cor. 12:10; 1 John 4:1-6)." Ibid., 95.

⁹ "The gift of tongues is the special ability that God gives to certain members of the Body of Christ (a) to speak to God in a language they have never learned and/or (b) to receive and communicate an immediate message of God to [God's] people through a divinely anointed utterance in a language they never learned (Mark 16:17; Acts 2:1-13; 10:44-46; 19:1-7; 1 Cor. 12:10, 28; 1 Cor. 14:13-19)." Ibid., 203.

¹⁰ "The gift of interpretation [of tongues] is the special ability that God gives to certain members of the Body of Christ to make known in the vernacular the message of one who speaks in tongues (1 Cor. 12:10, 30; 14:13, 26-28)." Ibid., 206.

¹¹ "The gift of apostle is the special ability that God gives to certain members of the Body of Christ to assume and exercise general leadership over a number of churches with an extraordinary authority in spiritual matters that is spontaneously recognized and appreciated by those churches [In addition the ability write for the body of Christ as with Matthew, James, John, James, Peter and Paul. As recorded in the Gospels and Acts, apostle possessed many of the gifts of the spirit, i.e., "sign and wonders".] (1 Cor. 15:5, 7; 2 Cor. 11:13; Acts 14:14; Rom. 1:1; 1 Thess. 1:1; 2:6; James 1:1, 1 Pet. 1:1; Rev. 1:1-2; Acts 2:43)." Ibid. 181.

¹² "The gift of deliverance (also referred to as exorcism) is the special ability that God gives to certain members of the Body of Christ to cast out demons (disembodied spirits [Luke 8:26-36]) and evil spirits (Matt. 12:22-32; Luke 10:12-20; Acts 8:5-8; 16:16-18)." Ibid., 97.

“The remnant” in SDA theology and parlance are:

Those divinely commissioned to proclaim to the world God’s last message of grace prior to the close of probation and the return of Christ...at His second advent. SDA’s understand... the three angels’ messages of Rev. 14:6-12 coupled with the message of Rev. 18:1-4 to constitute this last message.... Convinced that the time has come for this message to be given, and in view of the fact that they alone among the bodies of Christendom are giving this message, SDA’s believe the term “remnant” to be an appropriate designation of themselves in their role as God’s appointed witnesses to earth’s last generation.

SDA’s hold that various Protestant groups [have served the purposes of God to point out and restore significant truths to the Body of Christ], but that one by one these groups became satisfied with their partial concept of truth and failed to advance as light from God’s Word increased, and with each refusal to advance, God raised up another chosen instrument to proclaim His [sic] truth to earth’s inhabitants.

From early times (1857), SDA’s have proclaimed the [Three Angels Message] of Rev. 14:6-12 as God’s last appeal to sinners to accept Christ, and have [arrogantly] believed their movement to be the one designated in Rev. 12:17 as “the remnant.” [Adventists] hold that no other religious body is proclaiming this composite message (Three Angels—Rev. 14:6-12), and no other meets the specifications enumerated in [Rev. 12:17]....¹³

This “remnant theology” breeds a proud, exclusive, superior, “us and them,” attitude among SDA adherents, which stands as a deterrent from embracing the above mentioned spiritual gifts and selected multi-dimensional prayer elements to be mentioned below.

The above attitude is destructive to the Body of Christ (all Christians—all who confess the name of Jesus Christ) and stands in stark opposition to and is diametrically opposed to Christ’s death and desire to unite the Body of Christ. “For He Himself... has broken down the middle wall of division between us... thus making peace... that He might reconcile them both to God in one body through the cross, thereby putting to death the [hostility and hatred].”¹⁴ Hence, there is not the mention of denominations in the

¹³ “Remnant Church,” in Seventh-day Adventist Encyclopedia, vol. 10 (Washington D.C.: Review and Herald Publishing Association, 1976), 1200-201.

¹⁴ Eph. 2:14-16.

Bible, but rather principles, doctrines and beliefs for the edification and building of the Body of Christ. Jesus prayed for us:

That they all may be one, as You, Father [sic], are in Me, and I in You, that they also may be one in Us, that the world may believe that You sent Me. And the glory which You gave Me I have given them, that they may be one just as We are one: I in them, and You in Me; that they may be made perfect in one, and that the world may know that You have sent Me, and Have loved them as You have loved Me.¹⁵

Secondly, there is the church's ignorance regarding the its own history (wherein these practices were embraced—see below examples), the Bible in general and spiritual gifts and biblical (“charismatic”) practices, in particular. If it appears that a practice is not Adventist-originated, members and clergy without critical or biblical investigation will more often than not shun it. (There exists the feeling that the practice is not biblical, and therefore unreasonable and unnecessary.) Many have not read for them to know the truth regarding these practices, and therefore, avoid their practice due to lack of knowledge. And when these gifts and practices (i.e., healing, tongues, laying on of hand, miracles, etc.,) are preformed in the presence of Adventists, they are looked upon with suspicion, disdain and thought to be satanic manifestations, rather than divine.

Thirdly, Adventists reject certain gifts and elements of multi-dimensional prayer, is arrogance. Over the years, the Adventist Church has had a great emphasis on educational excellence. Largely, this has produced many first generation Adventist, who have consequently become first generation college graduates (including the writer). For this reason, many “charismatic” practices are looked upon as uneducated, unsophisticated, and undignified. Additionally, there is the belief that the Spirit of God

¹⁵ John 17:21-23.

does not work in such a sensational or phenomenal fashion today (cessationism¹⁶). Adventists may be said to be a kind of “quasi-cessationists”, because in theory, there is the belief in the prophetic gift of Ellen G. White and the gift of tongues (see SDA official position on below). However, these gifts are not generally practiced today within Adventism.

Adventists have historically placed a very lofty value on the importance of education (establishing one of the largest K-12 and College educational system in the world) and in so doing, the average member has become “so educated” that there prevails among its members a great deal of rationalism, intellectualism, criticism, skepticism and cynicism, that there is scarcely room to believe in the phenomenal or supernatural workings of the Spirit of God. Hence the thought, “if it cannot be explained or cured by modern science—it cannot happen.” In a sense, it can be said that Adventism has traded it’s birthright of faith in the impossible for the secularity of science and intellectualism. This has particularly been detrimental to African Americans, who have historically believed in the spiritual and supernatural workings of the Holy Spirit.¹⁷

Fourthly, the reason why Adventists tend to reject certain elements of multi-dimensional prayer, is fear. Fear of the supernatural. The miracles, signs and wonders of the Bible are generally not threatening, as they are confined and assigned to a particular ancient or historic place in time. However, Jesus, Himself experienced this unnecessary and inordinate fear in Luke 8:37:

¹⁶ “Cessationism is the belief that all miracles and all gifts of the Spirit ended with the death of the apostles.” Jack Deere, Surprised by the Power of the Spirit (Grand Rapids: Zondervan, 1993) quoted in Ireland, 27.

¹⁷ Wilson Costen, 48.

Jesus cast a legion of demons out of a man who had terrorized all the people of the region with his demonically inspired, superhuman strength and animalistic behavior. This miracle was quickly reported to the townspeople, who came to see for themselves. The demoniac whom they had feared for so long was “sitting there, dressed and in his right mind” (Mark 5:15), talking to Jesus. You would suppose that they would have all rejoiced, saying with great joy, “Praise the Lord! We don’t have to worry anymore about being attacked by the crazy man!” But that was not the case. “Then all the people of the region of the Gerasenes asked Jesus to leave them, because they were overcome with *fear*. So he got into the boat and left.” (Luke 8:37)¹⁸

This perhaps was a normal response, but this response insulted Jesus and resulted in His departure from their midst. God desires for us the miraculous, the extraordinary and the supernatural, but often times SDA’s are “spooked out” by the miraculous and thereby abort their blessing. Ireland maintains:

Some reject the manifestations of the power of the Holy Spirit because they are so afraid of the Devil. The idea is that, since some manifestation might possibly be of the Devil, they will therefore have nothing to do with any kind of supernatural manifestation—just to be safe¹⁹ [Many times] if it appears that a miracle has occurred, the automatic conclusion is either that it did not happen or that the Devil did it. . . .²⁰ The Spirit of God will never cause anyone to operate in spiritual gifts via demonic influence. If one is not careful, however, fear of spiritual gifts can result in one unknowingly creating an enemy to the activation of spiritual gifts.²¹

This is why throughout Scripture, in cases of the supernatural occurrences, the angel or supernatural figure says, “don’t be afraid” (Dan. 10:12; Matt. 14:27-29; Luke 1:13, 30; 2:10; Acts 10:1-8; 27:21-26). How can the S.D.A. church ever experience the supernatural power God if people are too afraid to receive the supernatural workings of God? The Apostle Paul says: “For God has not given us the spirit of fear, but of power

¹⁸ Ireland, 19.

¹⁹ Ibid., 21.

²⁰ Ibid., 27.

²¹ Ibid., 22-23.

and of love and of a sound mind.”²² Therefore, the people of God need not fear the supernatural (divine or devil’s), because the Scripture says, “You are of God, little children, and have overcome them, because He who is in you is greater than he who is in the world.”²³

Lastly, in addition to the fear, there is the notion of power and control serving as an obstacle to the employment of multi-dimensional prayer and spiritual gifts. Up until this point, in the history and development of the Seventh-day Adventist Church, there have been too few acknowledgements of the giftings of the Spirit operating in the church (with the exceptions of Ellen G. White, who clearly operated in the prophetic-apostolic giftings.). For instance, the gift of pastoring is the preeminent spiritual gift in the Adventist church. Therefore, if God calls any one to the ministry (it is automatically assumed that they are called to pastor), they are encouraged to attend Bible College in preparation for pastoral ministry. The suggestion is that the only ministry or gifting is pastoral. This very narrow view of ministry and gifting has prompted scores of men and women to pursue preparation for pastoral ministry, when in fact God has called them to another type of ministry and has given specific giftings for this calling, but it is not pastoral.

Further this misunderstanding of ministry, gifts and office has carried with it the erroneous idea that pastors are the only persons anointed (gifted or endowed by the Holy Spirit to minister in the church). This has engendered spiritual laziness, immaturity, lethargy, impotence and inactivity among lay persons. Lay persons consequently feel that “there is no point in me praying, studying, serving, etc., because they (pastors) are

²² 2 Tim. 1:7.

²³ 1 John 4:4.

the ones that have been paid, anointed, trained, ordained and credentialed to do the work—so we will sit and watch them do the work.” This non-biblical philosophy is disempowering and disables the work of ministry and the church’s witness to the world. Paul said in his treatise concerning the diversity of spiritual gifts and ministries in the Body of Christ:

Now concerning spiritual gifts . . . I do not want you to be ignorant Now there are diversities (various kinds) of gifts, but the same Spirit. There are differences of ministries, but the same Lord. And there are diversities of activities, but it is the same God who works all in all. But the manifestation of the Spirit is given to each one for the profit of all (gift list) But one and the same Spirit works all these things, distributing to each one individually as [the Spirit] wills. [All the gifts are important] for as the body is one and has many members, but all members of that one body, being many, are one body, so also is Christ. For by one Spirit we were all baptized into one body . . . and have all been made to drink into one Spirit. For in fact the body is not one member but many. If the foot should say, “Because I am not a hand, I am not of the body,” is it therefore not of the body? And if the ear should say, “Because I am not an eye, I am not of the body,” is it therefore not of the body? If the whole body were an eye, where would be the hearing? If the whole were hearing, where would be the smelling? But now God has set the members, each one of them, in the body just as He pleased. And if they were all one member, where would the body be? But now indeed there are many members, yet one body. And the eye cannot say to the hand, “I have not need of you”; nor again the head to the feet, “I have no need of you.” No, much rather, those members of the body which seem to be weaker are necessary. And those members of the body which we think to be less honorable, on these we bestow greater honor; and our unpresentable parts have greater modesty, but our presentable parts have not need. But God composed the body, having given greater honor to that part which lacks it, that there should be no schism (division) in the body, but that the members should have the same care for one another. And if one member suffers, all the members suffer with it; or if one member is honored, all the members rejoice with it.

Now you are the body of Christ, and members individually. And God has appointed these in the church: first apostles, second prophets, third teachers, after that miracles, then gifts of healings, helps, administration, varieties of tongues. Are all apostles? Are all prophets? Are all teachers? [Are all pastors? In the case of the Adventist church.] Are all workers of miracles? Do all have gifts of healings? Do all speak with tongues? Do all interpret? But earnestly desire the best gifts²⁴

²⁴ 1 Cor. 12:1-31.

Adventism, in recent years has almost taken a pre-reformation catholic position, which relegates ministry to those who have been professionally trained. This is not how the Christian church (began with Jesus—an uneducated layman and 12 laypersons from various backgrounds), nor the Adventist Church got its start. The Adventist Movement began with sincere laypersons that loved God and loved to labor in Word and prayer. One of the obvious reasons for the enormous growth in the Pentecostal-charismatic movement over the last 90 years is that they “recruited most of their ministers from the ranks of the working class on the basis of proven exercise of spiritual gifts, and not because they had attained academic degrees.”²⁵ Therefore, if the Adventist Church is to win the lost and significantly raise up an army to preach the everlasting gospel (Matt. 28:18-20; Acts 1:1-8; Rev. 14:6-12) of Jesus Christ, it must loosen the reigns, extend the ministry circle and begin to identify gifted laypersons whom God has gifted to minister along side of professional clergy. After identifying these persons, the church must train, ordain, credential and commission them to do the work of preaching the gospel and witnessing to the world. The Adventist institution and its professional clergy must rethink the issue of power and ask itself the question, “who’s more powerful, the person that hoards power from people, or the person that reproduces power in people?” The anointing (gifting) must be enhanced, nurtured and encouraged in each member of the Body, so that “the manifestation of the Spirit [which] is given to each one for the profit of

²⁵ Wagner, Your Spiritual Gifts Can Help Your Church Grow, 16-17.

all”²⁶ becomes the fulfillment of the church’s mission; namely, “completing the gospel ‘witness to all nations’ (Matt. 24:14), empowered by the baptism of the Holy Spirit.”²⁷

The last issue to be address related to control is the issue of “subjectivity.” It is felt that operating in the gifts and employing multi-dimensional prayer is “too subjective.” The reality is that blessings can be abused, good things can be corrupted and the devil to has counterfeited many of the miraculous works of God. However, the church cannot afford to “throw the baby out with the dirty bath water,” so to speak, and relegate all gifts, signs and wonders to the power of darkness. Nor must the church be judgmental or cynical to the extent that it is suggested that every person operating in the gifts is functioning in a selfish, self-ambitious, subjective (by implication destructive) manner. This line of thinking is very disparaging and damaging to the sincere individual and the Body of Christ to whom the “Spirit distributes each [gift] individually as He [sic] wills” (1 Cor. 12:11).

Furthermore, the Scriptures seem to be very clear about the parameters for the use of spiritual gifts and multi-dimensional prayer. So really, operating “in the Spirit” is not really that subjective at all, because the Word of God is the measuring rod and the final *confirmation* on the Spirit’s activity in the world. Consider the following texts regarding the word *confirmation*—*bebaio* (“to make firm, establish, make secure, confirm the Word”) of the Word, the Spirit and the supernatural:

And they went out and preached everywhere, the Lord working with them and *confirming* (*bebaioo*) the word through accompanying signs (Mk. 16:20). Now He [sic] who *confirms* (*bebaioo*) us with you in Christ and

²⁶ 1 Cor. 12:6.

²⁷ General Conference of Seventh-day Adventists, Ministerial Association, Seventh-day Adventists Believe: A Biblical Exposition of 27 Fundamental Doctrines (Hagerstown, Md.: Review and Herald Publishing Association, 1988), 144.

has anointed (gifted) us is God, who also has sealed us and given us the Spirit in our hearts as a deposit (2 Cor. 1:21-22). How shall we escape if we neglect so great a salvation, which at the first began to be spoken by the Lord, and was *confirmed* (*bebaioo*) to us by those who heard Him [*sic*], God also bearing witness both with signs and wonders, with various miracles, and gifts of the Holy Spirit, according to His own will? (Heb. 2:3-4).

God has provided for every eventuality and desires that no one abort their blessing, because they cannot discern what is from God, or from the enemy of God. God promises to give us multiple confirmations through the Word, signs, individuals, sermons, circumstances, prophecies, dreams, visions and revelations. God says “I will pour out My Spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also on My menservants and on My maidservants I will pour out My Spirit in those days” (Joel 2:28).

God invites us to receive the Spirit, and not reject the Spirit. Truly, the writer has experienced that the more time one spends with God communing and praying, the more the gift of discernment will be increased. Thus, God will quickly reveal counterfeits, distortions and perversions by the Word and Spirit. However, for those who have not yet begun to fine tune their gift of discernment, the Apostle John offers this:

Beloved, do not believe every spirit, but test the spirits, whether they are of God; because many false prophets have gone out into the world. By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is of God, and every spirit that does not confess that Jesus Christ has come in the flesh is not of God. And this is the spirit of the Antichrist, which you have heard was coming, and is now already in the world. You are of God, little children, and have overcome them, because He [*sic*] who is in you is greater than he who is in the world. (1 John 4:1-4)

The five above reasons for rejecting the “charismatic” practices of the Bible have to a large degree: (1) isolated Adventists from other members in the Body of Christ, (2)

discouraged the complete operation of the Spirit, (3) and has stunted the church's ability to witness and win souls for Christ (which is the church's reason for existing²⁸).

Elements of Multi-dimensional Prayer

Although not generally taught and practiced in the Adventist church, the elements of multi-dimensional prayer are not new concepts. They are concepts and practices that are biblically well defined and are in operation in many Christian churches today. However, there has not been a study that has combined all of these elements into one "thought-practice," i. e., multi-dimensional prayer. The writer has observed that all of the elements of multi-dimensional prayer are essential for church empowerment and successful ministry.

Faith, Agreement and Fasting

Faith (*pistis*) is defined in the New Testament as persuasion; a conviction based upon hearing and always refers to God, Christ or spiritual things.²⁹ Therefore, faith is the foundational element for Christian living in general and prayer, in particular. Paul suggests in Hebrews 11:6 that Christian living, without the possession and practice of faith cannot ("is impossible to") please God. Prominent prayer theologian, E. M. Bounds admits, "Faith is the foundation of Christian character and the security of the soul."³⁰

²⁸ Ibid.

²⁹ Vine, 411.

³⁰ Bounds, 14.

Faith is the supernatural occurrence that takes place in humans without regard to sight.³¹ It is generated by the Spirit of God and is developed by exercise,³² prayer³³ and the Word of God.³⁴ It is a concept that exceeds human understanding, yet God through God's Own infinite wisdom and divine grace saw fit to impart a necessary measure to all of humanity.³⁵ Faith was created in the mind of God, and implemented by the Spirit of God. E. M. Bounds confirms this idea:

Faith is an operation of God, a divine illumination, a holy energy implanted by the word of God and the Spirit in the human soul—a spiritual divine, principle which takes of the supernatural and makes it a thing apprehensible by the faculties of time and sense.³⁶

Hence, without God, this essential, supernatural element would be inaccessible, and would thus create a rupture in our ability to communicate (multi-dimensional prayer) with the Faithful God, Who both imparts faith and requires faith in order to pray.³⁷

Faith is not only foundational, but it is also functional—it is the basis upon which one appropriates and operates in the context of prayer. Wesley Duewel explains that:

1. Faith accepts God's revelation that [one] is created in the image of God, created to represent Him [sic] on earth and to [function as a steward] on His [sic] behalf (Genesis 1:26-28).
2. Faith accepts Christ's redemption, making [one] a child of God with the spiritual right of access to God at any time for any need (Ephesians 2:18).
3. Faith accepts [one's] identity with Jesus, not only in His death, but also in His resurrection and exaltation, so that [one may] sit in

³¹ Heb. 11:1.

³² Ireland, 136.

³³ Bounds, 21.

³⁴ Rom. 10:17.

³⁵ Rom. 12:3

³⁶ Bounds, 19.

³⁷ Jude 20.

- [heaven] with Christ at the right hand of [God] (Revelation 1:6; 1 Peter 2:5, 9; Exodus 19:6; Isaiah 61:6; Revelation 5:10; 20:6).
4. Faith recognizes the Spirit's aid as [the Spirit] indwells one and deepens one's desire and guides [in] intercession (Romans 8:26-27).
 5. Faith is overwhelmed by the amazing love of God to provide such a kingdom plan [for one] sharing in Christ's [empowerment] through [one's] prayer.³⁸

Faith is the tool that one places in the hand of God, so that God can perform God's Own will in one's life. Therefore, multi-dimensional prayer requires faith as its functional foundation.

Agreement (*sumphoneo*) in the New Testament is defined literally as "to sound together." In other words, agreement means to create harmony, i.e., and a symphony (which is derived from the New Testament word *sumphoneo*).³⁹ Wimber and Springer define it thusly: "a prayer in which two or more people discern God's will and in faith act on it. A prayer of agreement is not arbitrary agreeing...."⁴⁰ Duewel reasons that individuals who come together for prayer must agree in (1) the assessment of the need, (2) deep hunger for God's answer, (3) giving God full liberty to work, (4) God's will [for] the matter, (5) [possessing] an appropriate promise, (6) holy determination to see God's answer realized, (7) steps of obedience, and (8) giving God all the glory.⁴¹

Therefore, implicit in Jesus' statement in Matthew 18:19, "Again I say to you that if two of you agree on earth concerning anything that they ask, it will be done for them

³⁸ Wesley L. Duewel, Mighty Prevailing Prayer (Grand Rapids: Zondervan Publishing House, 1990), 93-94.

³⁹ "Agree," Matt. 18:19, Word Wealth, in Spirit Filled Life Bible, ed. Jack W. Hayford (Nashville: Thomas Nelson Publishers, 1991), 1440.

⁴⁰ John Wimber and Kevin Springer, Power Healing (1987; reprint San Francisco: HarperSanFrancisco), 240.

⁴¹ Duewel, 140-42.

by [God] in heaven,” is the matter of God’s will and one’s faith. So that if individuals enter into a prayer partnerships (covenant), in faith, praying the will of God-- God will provide for the need that is being requested by those who abide in one accord (agreement) concerning the matter.⁴²

Fasting (*nesteuo*) in the New Testament is defined as a voluntary abstinence from food as in Matthew 17:21,⁴³ where Jesus declared to His disciples, “this kind does not go out except by prayer and fasting.” Fasting allows one to concentrate and become more focused in making contact with the Holy Spirit, for the purpose of receiving revelations, instruction, strength and guidance from God.

Paul Y. Cho maintains:

Fasting [is] a vital part of gaining direction from the Holy Spirit.... Fasting... caused the early church to have clarity of mind and spirit to establish its foundations. [It also] brings clarity of mind and spirit, releasing the voice of the Holy Spirit to give direction. It is... important for gaining spiritual and material victories [and provides incredible] power in one’s life to combat the forces of Satan. [Lastly, it assists] praying intercessors... envisions the need and visualizes the answer.⁴⁴

It is apparent that fasting takes discipline, and is a discipline that can greatly impact both individuals and churches in a positive manner. Many Christians have never been taught the spiritual significance and benefit of fasting, and have therefore not been privileged to experience the enormous spiritual blessing that are available through its practice.

Duewel offers the following practical suggestions for persons considering fasting as a first-time experience: (1) Fast for a meal occasionally, and spend the mealtime (and if possible, additional time) in prayer; (2) pray about planning for fasting as a regular part

⁴² Vine, 45.

⁴³ Ibid., 420.

⁴⁴ Cho, 114-15, 118.

of [one's] devotional life; (3) spend the first part of [one's] time feasting on God's Word, worshipping, adoring, and praising the Lord; (4) be flexible in one's fasting; (5) do not attempt long fasts; (6) keep a listening ear for the Lord's guidance when [God] calls one to a special fast for a particular need; (7) keep fasting a matter between God and [one's self].⁴⁵

It should be noted that Scripture admonishes individuals to engage in fasting, not for the purpose of displaying spiritual superiority or assigning to one's self religious merit, but rather for humility,⁴⁶ divine guidance,⁴⁷ and victory over temptation.⁴⁸

Praying in the Holy Spirit

Praying in the Holy Spirit is (1) making contact with the spirit realm (Holy Spirit) through the exercise of either personal prayer or corporate prayer (Jude 20; Rom. 8:26-27); and (2) speaking in (a) a foreign language previously unknown to the speaker prior to its activation (Acts 2), or (b) an unknown language, which is commonly referred to as glossalalia, or the "gift of tongues" (1 Cor. 14). The second classification, speaking in tongues, can be further separated into two categories: "tongues for personal edification" (discussed below), and "tongues for public exhortation."⁴⁹

⁴⁵ Duewel, 192-93.

⁴⁶ Neh. 9:1; Ps. 35:13.

⁴⁷ Judg. 20:26-28.

⁴⁸ Matt. 4:1-11.

⁴⁹ "Public Tongues" also calls for integrity in practice as the key for the preservation of order in our fellowship and the worship services. Conceding that there have been those who have abused the gift as an occasion for fleshly pride, we must recognize that it can be a vital and valuable part of worship. When placed in its proper setting for the edification of the body (1 Cor. 14:12-13). However, the sincere Spirit-filled believer will not be preoccupied with this gift alone, for he [sic] sees it as only one of many gifts given for the "wholeness" of the church; therefore, he [sic] does not worship or meet with others just to speak in tongues for the mere sake of the practice itself. Such motivation would be immature, vain, and idolatrous. Rather, sincere believers gather to worship God and to be thoroughly equipped for every good work through the teaching of [God's] Word (2 Tim. 3:16-17). Consequently, the scripturally sensitive

There is and has been a great deal of discussion and controversy surrounding the subject of tongues and their necessity and/or usefulness in the Body of Christ. To a large degree, it is the issue of tongues (and perhaps a few other “charismatic” practices, i.e., laying on of hands, exorcism, and “being slain in the Spirit,” to name a few) that separates Pentecostal-charismatic from other religious groups.

The gift of tongues is clearly and undeniably part of the spiritual gift cluster found in 1 Corinthians 12:10, and is therefore, biblically legitimate. In addition, from the reading of selected passages on tongues in the Bible, it seems that as one experiences the baptism and in filling of the Holy Spirit, tongues function as a sign of the Holy Spirit’s presence. Jesus prophesied it as a sign (Mk. 16:17). Paul referred to it as a sign (1 Cor. 14:22), and Peter noted its uniformity as a sign-gift in confirming the validity of the Gentiles’ experience in the Holy Spirit (Acts 10:44-46; 11:16-17, 15:7-9). However, it should be noted that the gift of tongues is not the sole deciding factor as to whether, or not one has been “baptized in with the Holy Spirit” (Acts 1:5). From Scripture we can

believer recognizes the following New Testament direction regarding spiritual gifts: (1) Speaking in “tongues” only edifies public worship when it is interpreted; thus, the worshiper is to pray for the interpretation and if it is withheld, he [sic] keeps silent, unless someone who functions in the gift of interpretation is known to be present (1 Cor. 14:5, 28). (2) The Spirit works only to edify; thus, whenever He [sic] is truly present all things are in order and devoid of embarrassment or uneasiness (1 Cor. 14:26, 40). (3) The “spirits of the prophets are subject to the prophets” (1 Cor. 14:32). That is, each truly Spirit-filled person can exercise self-control; thus, confusion can and should be avoided so that decency with unity may prevail (1 Cor. 14:40). (4) The basis of all gifts is love. Love, not the experience of a gift, is the qualifying factor for those who would exercise spiritual gifts. Thus, in the administration of spiritual authority in the local congregation, the Word demands that we “judge” (1 Cor. 14:29) to confirm that those who exercise gifts actually do “pursue love, and desire spiritual gifts” (1 Cor. 13:1-13, 14:1). (5) The Author and Dispenser of the gifts is the Holy Spirit, who divides them as He [sic] wills; thus, no gift becomes the exclusive possession of any believer for his [sic] personal edification and pride. Rather, the gifts are placed in the church to be exercised by the body for the mutual edification of the believers (1 Cor. 12:1-11) and as a means for expanded ministry. (6) The exercise of tongues is to be limited to sequences of two or three at the most (1 Cor. 14:27). While many hold this to be a rigid number, others understand it to be a guideline to keep the worship service in balance. In actuality, the Holy Spirit rarely moves beyond these limitations; however, on occasions, for special reasons to meet special needs, there may be more than one sequence of two or three appropriately spaced apart in a given service. The overarching guideline is, “Let all things be done decently and in order” (1 Cor. 14:40). Paul Walker, “Holy Spirit Gifts and Power,” in Spirit-Filled Life Bible, ed. Jack Hayford (Nashville: Thomas Nelson, Publishers, 1991), 2021-22.

conclude that it is indeed a sign, but not the only sign. For instance, other signs would be the fruit of the Spirit (Gal. 5:22-23), as well as the other 26 gifts⁵⁰ of the Spirit listed in the Word of God. Jack Hayford, a foremost spokesperson for the classical Pentecostal wing of the church, has written a widely acclaimed book on tongues, The Beauty of Spiritual Language. In this book, he suggests that the “classical Pentecostal conviction: the historic tradition that requires tongues as ‘the evidence,’ verifying the validity, of a person’s being baptized in the Spirit,” is narrow and ‘a restrictive barrier.’”⁵¹

The gift of tongues has a two-fold function in the Body of Christ: personal edification (private prayer-devotion), and public exhortation (preaching and prophecies). The official Seventh-day Adventist position on “tongues” is favorable and supports both above-mentioned functions. Despite Adventist’s hostility toward the gift of tongues as an unknown tongue, the church’s official position is favorable. Today, most Adventist clergy, scholars and members believe that tongues are to only be used as a communicative methodology in the process of preaching the gospel as in Acts 2, where it states that the apostle, who were Galilean, spoke in the mother tongue of Parthians, Medes, Elamites, etc. (Acts 2:4-11).

While Adventist scholars support the above, they also suggest that there is a distinct difference between the tongues in Acts 2 and the tongues in 1 Cor. 14.

Adventist scholars, writing (original printed in 1956 and revised in 1980) in the Seventh-day Adventist Bible Commentary on 1 Corinthians 14 state the following:

⁵⁰Wagner’s 27 Spiritual Gifts are as follows: prophecy, service, teaching, exhortation, giving, leadership, mercy, wisdom, knowledge, faith, healing, miracles, discerning of spirits, tongues, interpretation of tongues, apostle, helps, administration, evangelist, pastor, celibacy, voluntary poverty, martyrdom, hospitality, missionary, intercession and deliverance. Wagner, *Your Spiritual Gifts Can Help Grow Your Church*, 229-33.

⁵¹ Jack Hayford, The Beauty of Spiritual Language (Nashville: Thomas Nelson Publishers, 1996). 92.

The manifestation [of the gift of tongues in 1 Cor. 14] was different from that on the day of Pentecost; that the language was not one spoken by men, and that thus no man could understand unless there was present an interpreter who possessed the gift of the Spirit to understand the language (1 Cor. 12:10); that its function was to confirm the faith of new converts (1 Cor. 14:22; cf. Acts 10:44-46; 11:15) and to provide personal spiritual exercise, in public assemblies, of this gift, designed primarily for private, personal edification, that Paul rebuked in 1 Corinthians 14.⁵²

[In stark contradiction to conventional Adventist thought and practice], Seventh-day Adventist Bible commentators clearly distinguish the supernatural gift of tongues in Acts 2 from that of 1 Corinthians 14. The commentators state the following regarding the characteristics of the gift of tongues in 1 Cor. 14:

(1) The gift inferior to prophecy (v. 1); (2) The speaker (tongues) addressed God only (v. 2); (3) No man understands the speaker in tongues (v. 2); (4) Speaker is "in the spirit," that is, in an ecstatic state (v. 2, 14; cf. Rev. 1:10); (5) Speaker utters mysteries (v. 2; cf. Rom. 11:25); (6) Speaker edifies himself, not the church (v. 4); (7) Paul wishes that all had the gift (v. 5); (8) Speaker should pray that he may interpret so that the church may be edified (vs. 12-13); (9) The understanding, or mind, is unfruitful when one prays in a "tongue," thereby indicating that the experience is not one of the conscious mind (v. 14); (10) The gift was for a sign to them that believed not (v. 22); (11) The gift was to be used in the church only if an interpreter was present (v. 27); otherwise the speaker was to speak only to himself and to God (v. 28); (12) The Corinthians were admonished not to forbid speaking in tongues (v. 39).⁵³

The above characteristics regarding the tongues used in 1 Cor. 14 seem to clear up the confusion surrounding tongues only as a communicative modality for the preaching of the gospel, so as to avoid an foreign language interpreter.

The Apostle Paul says in this passage (SDA commentators concur) that prophecy is in fact a superior gift to tongues. He states further that when the person is speaking in the tongue, he/she is speaking only to God and not evangelizing persons. Therefore, not

⁵² Francis D. Nichol, ed. "Additional Note in 1 Cor. 14." in Seventh-day Adventist Bible Commentary, vol. 6, rev. ed. (Washington D. C.: Review and Herald Publishing Association, 1980), 795.

⁵³ Ibid.

even the speaker, let alone those hearing, understands the utterances. This occurrence takes place in the spiritual realm, so that while “in the Spirit” the person speaks mysteries (*musterion*—“spiritual truth as revealed in the gospel”)⁵⁴ which only serve to edify (*oikodome*—“the act of building; the promotion of spiritual growth”)⁵⁵ the person speaking (personal prayer/devotional language), and not others. While the gift of tongues is rejected by a great deal of Christians today (Adventist numbering among them), Paul however, states “ I wish you all spoke with tongues . . .” (1 Cor. 14:5), which seems to validate tongues as a very important, perhaps necessary gift. Paul concludes this treatise by submitting that the notion of speaking in tongues is a preternatural spiritual enterprise that allows the person’s spirit to do the praying. Hence, this euphoric, ethereal interchange bypasses the mind center for thought, logic, reason, and interpretation, and thereby renders one’s intellect incapable of conscious thought processing (this is what Paul means when he says “my mind is unfruitful”). Paul says of this ecstatic supernatural sign, “I speak with tongues than more than you all (1 Cor. 4: 18), therefore do not forbid to speak with tongues (1 Cor. 4:39).” Paul would not have said the above, if the gift was of the devil or counterfeit. The Adventist commentators agree with this premise:

The above list of characteristics of the gift (tongues) makes clear that the apostle is not dealing with a counterfeit gift. He has listed “tongues” among the genuine gifts of the Spirit (1 Cor. 12:8-10), and nowhere hints that the manifestation described in 1 Cor. 14 is not of God. On the contrary, he commends it (1 Cor. 14:5, 17), claims that he spoke with tongues more than the Corinthians (v. 18), wishes that all had the gift, and urges the believers not to forbid the exercise of the gift (v. 39). His aim throughout the discussion is to show its proper place and function and to warn against its abuse.⁵⁶

⁵⁴ Vines, 779.

⁵⁵ Ibid., 358.

⁵⁶ Nichol, 796.

The Adventist Bible commentators advocate:

The gift that came upon the disciples at Pentecost [was all together different from the personal prayer language referred to in 1 Cor. 14 in that] the ability to speak in foreign languages was distinctly designed to edify others. It was bestowed so that the disciples could preach the gospel without the services of an interpreter (which is the common consensus about tongues among Adventists today). [At Pentecost] the address in a tongue was to men, not God, and the speaker was not in an ecstatic state but functioned even as one might do who had acquired facility in the language through study.⁵⁷

It was because the genuine, authentic, God-given gift of tongues had been abused in Corinth that Paul even treats the subject. Therefore, it is obvious that every good thing can be corrupted and every good gift, the devil will try to counterfeit; hence, the guidelines lay out by Paul regarding the gifts proper use. Adventist Bible commentators suggest that Christians should be aware of the misuse and abuse of tongues, but never should they disparage or discourage persons operating within the parameters of biblically based use. They further comment:

Because of certain obscurities with regard to the precise manner in which the gift of tongues was anciently manifested, Satan has found it easy to counterfeit the gift. Incoherent ejaculations were well known and widely met with in pagan worship. Also in later times, under the guise of Christianity, various manifestations of so-called tongues have from time to time appeared. However, when these manifestations are compared with the scriptural specifications for the gift of tongues they are found to be quite at variance with the gift anciently imparted by the Spirit. These manifestations must therefore be rejected as spurious. However, the presence of the counterfeit must not lead us to think meanly of the genuine. The proper manifestation of the gift with which Paul deals in 1 Cor. 14 performed a useful function. True, it was abused, but Paul attempted to correct the abuses and to assign the operation of the gift to its proper place and function.⁵⁸

⁵⁷ Ibid.

⁵⁸ Ibid.

Based upon the above, contrary to popular thought the official Seventh-day Adventist position on the gift of tongues is favorably supported. So, there seems to be some truth to the notion of a “Spirit-filled Seventh-day Adventist” (a Seventh-day Adventist that embraces all of the gifts of the Spirit and anticipates their operation in their life).

Therefore, it is true that the gift of tongues can and will play a powerful roll in the spiritual development of a Christian person. Additionally, it should be noted that the largest and fastest growing churches in this country usually Pentecostal-Charismatic, which means that they foster and encourage the practice of tongues amongst members.⁵⁹

Uninhibited, Exuberant Praise

Praise (*aineo*) is to speak in homage to God. *Aineo* is used only in reference to acclaim that is given to God by angels (Luke 2:13), or by humans (Luke 2:20; 19:37; 24:53; Acts 2:47; 3:8, 9; Romans 15:11; Revelation 19:5).⁶⁰ Praise is the natural human need or desire to bestow adoration and devotion to a source outside of themselves. Not only is praise a human need, but it is also a divine requirement. God pronounces a curse upon the priest of Israel for their lack of praise:

And now, O priests, this commandment is for you. If you will not hear, and if you will not take it to heart, to give glory to My name,” Says the Lord of hosts, “I will send a curse upon you, and I will curse your blessings. Yes, I have cursed your blessings. Yes, I have cursed them already, because you do not take it to heart.”⁶¹

⁵⁹ “America is one of the nations where the Pentecostal/charismatic churches are outgrowing all the others by leaps and bounds.” In Wagner, Prayer Shield, 91.

⁶⁰ Vine, 880-81.

⁶¹ Mal. 2:1-2 (See Dan. 5:23-30, where God rebukes Belshazzar for praising the gods of silver, gold, bronze, iron, wood, and stone rather than praising “the God who holds your breath in His sic hand and owns all your way. . .”).

God is very serious about the praises that are due to God's Own name. The writer has observed lifeless, indifferent Christians at worship conducting themselves as if praise to God were optional. The Psalmist implores with prophetic passion:

Praise the Lord. Praise God in His [sic] sanctuary; praise Him [sic] in His [sic] mighty heavens. Praise Him [sic] for His [sic] acts of power; praise Him [sic] for His [sic] surpassing greatness. Praise Him [sic] with the sounding of the trumpet, praise Him [sic] with the harp and lyre, praise Him [sic] with tambourine and dancing, praise Him [sic] with the strings and flute, praise Him [sic] with the clash of cymbals, praise Him [sic] with resounding cymbals. Let everything that has breath praise the Lord. Praise the Lord.⁶²

It is interesting to note that in the above listing of praise instruments there are no breath-producing animate objects, but rather lifeless, inanimate instruments that come to life and produce praise as assisted by human (breath-producing) instrumentality. God requires that we give back to God the same breath that was given to us by God in praise, worship and adoration. David says, "let the redeemed of the Lord say so." Jesus said to the Pharisees who were annoyed by the disciples' praise: "I tell you that if these should keep silent, the stones would immediately cry out."⁶³ Melva Wilson Costen describes uninhibited, exuberant praise as the moment:

. . . [W]hen the Holy Spirit fills and empowers the worshipers so that they are unable to remain. Shouting is one way that a person responds to the encounter and movement of the Holy Spirit in worship. The resulting physical involvement has been described as religious ecstasy, or uncontrollable physical movements involving one's whole person. The shouters may stand and dance or jump about involuntarily, or they may remain seated and swing their arms and legs convulsively. African Americans understand this [uninhibited, exuberant praise] as a special divine moment of happiness and joy during a spontaneous encounter with and enabling of the Holy Spirit. This ecstatic moment may be referred to as "getting happy."⁶⁴

⁶² Ps. 150:1-6.

⁶³ Luke 19:40.

⁶⁴ Costen, 48.

James Doggette contends that uninhibited, exuberant praise is “merely an enjoyable, natural reaction to the rhythms of African American worship, [which engender] ecstatic behavior, including shouting, clapping, dancing, ‘raising holy hands,’ and even *glossalalia* (speaking in tongues) and trances, all of which . . . are [considered] historically normative in African American worship.”⁶⁵ He states further, that Ellen White, “when encouraging a more [uninhibited], exuberant form of worship was generally combating a cool formalism that failed to give life to the Gospel and left the worshipper callous, unmoved, and unchanged.”⁶⁶

This kind of uninhibited, exuberant praise seemed to characterize the early church of Acts: “So they continued daily . . . praising God (Acts 2:46, 47) [After being healed], he, leaping up, stood and walked and entered the temple with them—walking and praising God. And all the people saw him walking and praising God” (Acts 3:8-9). However, this spirit of praise in the church at large, seems to have waned over the years. E. M. Bounds contends:

The spirit of praise was once the boast of the primitive church. This spirit abode on the tabernacles of early Christians, as a cloud of glory out of which God shined and spoke. It filled their temples with the perfume of costly, flaming incense. That this spirit of praise is sadly deficient in our present day congregations must be evident to every careful observer. That it is a mighty force in projecting the gospel, and its body of vital forces, must be equally evident. To restore the spirit of praise to our congregations should be one of the main points with every true pastor.⁶⁷

This same kind of uninhibited, exuberant praise characterized the early Adventist church. At the Salem Adventist Camp Meeting in 1842:

⁶⁵ James Richard Doggette, Emotion and Rationality in African American Seventh-day Adventist Worship, D.Min. project., School of Theology at Claremont, 1992 (Ann Arbor: UMI, 1992), 77.

⁶⁶ *Ibid.*, 25.

⁶⁷ Bounds, 98.

One man shouted “Glory!” while another was praying. . . . Bates said of this same meeting that. . . it was common also for a worshiper to swoon away—or “loose strength,” as it was called. . . . The report of the meeting at Palmer, Massachusetts, in May, 1843 said that, “God shook the whole encampment and many fell prostrate in front of the stand.”⁶⁸

Also, in two additional instances Ellen G. White embraces uninhibited, exuberant praise:

All arose and were [uninhibited and exuberantly] praising God,
you couldn’t tell the weeping from the shouting!

I saw that singing to the glory of God often drove out the enemy,
and shouting would beat him back and give us the victory. I saw there
was too little glorifying God in Israel and too little childlike simplicity.⁶⁹

Doggette suggests that the reason for the decline in uninhibited, exuberant praise among Early Adventists was due to the churches’ need to more formally organize itself into a stable, long-standing institution. Consequently,

[T]his dynamic, demonstrative, emotional worship style began to give way to a more formal one with established rules. It is not coincidental that this decline in [uninhibited, exuberant praise] occurred during the 1860’s—a decade that witnessed the official organization of the General Conference of Seventh-day Adventists as the governing body of Adventism [worldwide]. It is also no coincidence that this shift toward rationality (“conservatism”) was accompanied by a decline in the rate of church growth.⁷⁰

It is evident that the fastest growing congregations in this country and in the world are those of the Pentecostal and Charismatic traditions which embrace, encourage and facilitate uninhibited, exuberant praise to God. As it relates specifically to the African American church, C. Eric Lincoln and Lawrence H. Mamiya in The Black Church in the African American Experience, state: “if the neo-Pentecostal movement continues to surge

⁶⁸ Everett N. Dick, “The Millerite Movement, 1830-1845,” in Adventism in America, ed. Gary Land (Grand Rapids: Eerdmans Publishing, 1986), 23. Cited in Doggette, 34.

⁶⁹ Ronald D. Graybill, “Enthusiasm in Early Adventist Worship,” “Ministry,” Oct. 1991, 11-12. Cited in Doggette, 40.

⁷⁰ “Ellen G. White and S.D.A. History,” chart, Ellen G. White Publications, 1958, Ellen White Estates Collection, Loma Linda University, Loma Linda, Calif., WDF 257G, photocopy. Cited in Doggette, 43.

through [African American] denominations, close to half of all [African American] Christians in the twenty-first century [will] reflect its [enormous] impact.”⁷¹ This was obvious as the writer observed the explosive energy and growth of the following ministries: Life Church of God in Christ in Riverside, California; West Angeles Church of God in Christ in Los Angeles, California; Church of the Harvest (Foursquare Church) in Los Angeles, California, Word of Life International Church in Moreno Valley, California; New Gethsemane Church of God in Christ in Pomona, California; and the Potter’s House (Non-denominational Pentecostal/Charismatic Church) in Dallas, Texas.

Not only does praise please God and grow churches, but also it is inextricably linked to prayer and should be used as a weapon of spiritual warfare against the enemy of God and humans. Bounds agrees: “Praise is so distinctly and definitely wedded to prayer, so inseparably joined, that they cannot be divorced. Praise is dependent on prayer for its full volume and its sweetest melody.”⁷² Duewel seems to share the same sentiments regarding praise. He states: “(1) praise focuses [the] heart on God; (2) praise cleanses [the] heart of cares, fears, and earth-centered thoughts; (3) praise begets and increases faith; (4) praise invokes God’s presence, God’s power, and God’s forces (angels); (5) praise confounds, terrifies, restrains, and thwarts Satan.”⁷³

Praise is one of the greatest weapons given to Christians to battle the enemy. Jack Taylor writes:

Nothing terrifies the devil and his demons like praise. Praise brings the consciousness of the presence of God with all that accompanies it. The

⁷¹ C. Eric Lincoln and Lawrence H. Mamiya, The Black Church in the African American Experience (Durham: Duke University Press, 1990), 397.

⁷² Bounds, 98.

⁷³ Duewel, 167-69.

liars from the pit cannot effectively market their wares in an atmosphere of praise. Since it is a garment, [one] can make a choice to put it on as [one does] a shirt, a blouse, or a coat. The constant wearing of it will ward off the spirits of depression, discouragement, and despair. Praise, the continuing exercise of heaven, is clearly etched into the memory of the devil and every other fallen angel. The memory of the aborted revolution, in which they all lost their lofty positions, is haunting and all too clear in their minds. . . . When they hear biblical praises they are driven to panic. They are irritated and devastated. . . . Their ranks are broken. Like metal scratching glass is the sound of praises to them.⁷⁴

In light of the above, praise is considered extremely vital and most beneficial for Christians engaging in prayer, worship and spiritual warfare. Praise is both a ministry to God and humans, which renders the devil impotent.

Confession, Cleansing and Intercession

Confession (*homologeo*) is an acknowledgement of the sovereignty of God (Isaiah 45:23; Romans 3:19), and an admission of guilt when confronted with the revealed character and will of God. Confession is a prerequisite for forgiveness and cleansing (1 John 1:9). It is so vitally important that it should precede all effective prayer (1 Kings 8:33; Neh. 1:6; Ps. 66:18; Dan. 9:4; Luke 18:9-14).⁷⁵

Cleansing (*katharizo*) means to make clean, as in 1 John 1:9.⁷⁶ This cleansing is a spiritual washing that purifies one from sin, guilt, and unrighteousness. Like confession, cleansing precedes all effectual prayer. When one comes before God on behalf of oneself or intercedes for another, it is critical that one be restored to a right relationship with God in order to speak to God, hear from God and receive from God. Sherrer and Garlock maintain that cleansing is preparation for intercession.

⁷⁴ Jack Taylor, The Hallelujah Factor (Nashville: Broadman Press, 1983), 31, 33.

⁷⁵ Donald W. B. Robinson, "Confession of Sins," in Baker's Dictionary of Theology, ed. Everett F. Harrison (Grand Rapids: Baker Book House, 1960), 135.

⁷⁶ Vine, 197.

Doubt, disobedience, and unbelief cloud our spiritual vision, bring condemnation, and prevent us from praying with faith and boldness. Just as the priests would cleanse themselves before going into God's presence to represent the people, so we need to prepare ourselves for the ministry of intercession.⁷⁷

The psalmist David sensed his need for a total divine cleansing from God. Because of his sins of heart and hand, David had become defiled before the Lord and was unable to effectively lead or intercede on behalf of his people. He was "out of position" and needed the cleansing power of God to restore him to his rightful place. Therefore David cried out of the depths of his heart and soul for cleansing:

Have mercy upon me, O God, according to Your lovingkindness; according to the multitude of Your tender mercies, blot out my transgressions. Wash me thoroughly from my iniquity, and cleanse me from my sin. For I [confess] my transgressions, and my sin is ever before me. Against You, You only, have I sinned and done this evil in Your sight—that You may be found just when You speak, and blameless when You judge. Behold, I was brought forth in iniquity, and in sin my mother conceived me. Behold, You desire truth in the inward parts, and in the hidden part, You will make me to know wisdom. Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. Make me to hear joy and gladness Hide Your face from my sins, and blot out all my iniquities. Create in me a clean heart, O God, and renew a steadfast spirit within me. Do not cast me away from Your presence, and do not take Your Holy Spirit from me. Restore to me the joy of Your salvation, and uphold me with Your generous Spirit. Then I will teach transgressors Your ways, and sinners shall be converted to You For You do not desire sacrifice, or else I would give it; You do not delight in burnt offering. The sacrifices of God are a broken spirit, a broken and contrite heart—these, O God, You will not despise. . . .⁷⁸

David's prayer is an example of conviction, repentance and brokenness of heart and spirit, which precede effective intercessory. Once a person has been cleansed, then he or

⁷⁷ Quin Sherrer and Ruthanne Garlock, The Spiritual Warrior's Prayer Guide (Ann Arbor: Servant Publications, 1992), 224-25.

⁷⁸ Ps. 51:1-7, 9-13, 16-17.

she may “boldly approach the throne of grace, obtain mercy, find grace, receive help”⁷⁹ and take an offensive stand against the enemy.”⁸⁰

Intercession (*entunchano*) means to fall in with, meet with in order to converse; then, to petition, especially to make intercession, plead with a person, either for or against others.⁸¹ So then intercession is the function or activity of those special persons (intercessors), who are called by God, to “fall in with” or “plead for” a person, place or thing in prayer. In two locations in the Old Testament, there are references to God’s displeasure with the absence of an intercessor: “. . .[God] was appalled that there was no one to [intercede]” (Isa. 59:16); “I looked for a man [*sic*] among them who would build up the wall and stand before me in the gap [and intercede for] the land so I would not have to destroy it, but I found none . . .” (Ezek. 22:30).

C. Peter Wagner suggests that there are two kinds of intercession: intercession as a Christian role, and intercession as a spiritual gift.⁸² Each Christian is expected (by God and humans) to perform the role of an intercessor. This is evident as Paul wrote to Timothy: “. . . I exhort first of all that supplications, prayers, intercessions, and giving of thanks be made for all [people]” (1 Tim. 2:1). Likewise, James says that Christians ought to intercede for one another: “Confess your trespasses to one another, and pray for one another (intercession), that you may be healed . . . (James 5:16). Wagner believes that

⁷⁹ Heb. 4:16.

⁸⁰ Sherrer and Garlock, 224-25.

⁸¹ Vine, 607.

⁸² Wagner, Prayer Shield, 47-48.

some time out of each Christian's day ought to be devoted to praying for others (intercession), as "intercession is a universal Christian role."⁸³

The second kind of intercession is defined as the gifting or the "gift of intercession." While the role of intercession is a responsibility of each Christian, the gift of intercession demands an even greater responsibility and commitment. Wagner defines the gift of intercession thusly:

The special ability that God gives to certain members of the Body of Christ to pray for extended periods of time on a regular basis and see frequent and specific answers to their prayers to a degree much greater than that which is expected of the average Christian.

[Those who have the gift of intercession tend to fit the following five-point profile:] (1) They pray longer. One hour a day is the minimum I have found; more frequently they pray two to five hours a day. (2) Pray with more intensity. (3) Enjoy prayer more and receive more personal satisfaction from their prayer times. (4) See more frequent and dramatic answers to their prayers. (5) Are acutely aware of hearing quite clearly from God. Many have an accompanying gift of prophecy.⁸⁴

The ministry of intercession is so important to the Body of Christ that many churches have begun to identify, train and recognize those possessing the gift of intercession as regular church officers and auxiliary members.⁸⁵ Wagner holds that intercessors have primarily four ministries:

- (1) *General Intercession*—Those who have a ministry of general intercession will spend long hours praying over prayer lists, prayer guides and any number of miscellaneous prayer requests given to them. Many churches collect slips of paper with prayer requests. . . . General intercessors will pray for them during the week. Ask a general intercessor to pray for something and you can rest assured it will be well prayed for.
- (2) *Crisis Intercession*—A crisis intercessor prays almost exclusively on assignment, and the assignment comes from [God]. They do not respond well to random requests for prayer from individual people, and most of

⁸³ Ibid.

⁸⁴ Ibid., 68-70.

⁸⁵ Ibid., 52.

them would be bored to tears with a prayer list. They like to go in to their prayer time with worship and praise, draw near to [God], and hear directly from [God] what they are to pray for. Some assignments are short term, some long term. Once God tells them to pray through a crisis situation they will hang on to it like a bulldog until it is resolved or until God 'releases' them from the assignment. . . . Christy Graham says, . . . 'The Lord shows me specific concerns and people for which to intercede. . . . The Lord supernaturally gives specific insight about a particular person's need. Along with the information comes a burden to pray and a sense of responsibility.'

(3) *Personal Intercession*—Some intercessors receive a special calling to pray on a regular and intense basis for a specific person or persons. Usually these are pastors and other Christian leaders. . . . I believe Euodia and Syntyche of the Philippian church are two examples of Paul's personal intercessors (Phil. 4:2-3).

(4) *Warfare Intercession*—Some intercessors are called especially to engage the enemy in high-level spiritual warfare. This is an advanced kind of intercession and by far the most demanding and potentially dangerous of them all. . . . I believe there is value in recognizing that some intercessors do this on a much more regular basis than most.⁸⁶

The third intercessory ministry is particularly vital to the Body of Christ in general, and the pastor or leader in particular. Pastors and Christian leaders constantly need to be "covered" with the prayers of the saints and intercessors, as the devil specifically targets them.

This writer has observed that members sometimes feel that "the pastor is being paid," or "he/she is strong," or "they don't need my prayers," or "I need to pray for myself (member)." The member who possesses this attitude has no idea of the tremendous strain and danger that ministry places a pastor under. Additionally, it has been observed that many pastors and Christian leaders don't realize that they need intercession. They sometimes feel that "I am strong enough to handle it," or "I can pray for myself," or "God will cover me because I work for God." However, the above sentiments on both the parts of the pastor and the parishioner signal a lack of knowledge

⁸⁶ Ibid., 54-55.

concerning spiritual warfare and the devil's desire to "sift pastors as wheat." Jesus said: "Simon, Simon! Indeed, Satan has asked for you, that he may sift you as wheat. But I have prayed for you (intercession), that your faith should not fail . . ." (Luke 22:31). Jesus was the ultimate intercessor and the above proves that those who work for Christ need intercession as Satan is trying to "steal [from], kill and to destroy" them (John 10:10). Wagner advocates intercession on behalf of the pastor for the following reasons: pastors have more responsibility and accountability (James 3:1); pastors are more subject to temptation (Eph. 2:1-3; 1 Peter 5:8; John 13:27); pastors are more targeted by spiritual warfare (1 John 2:16); pastors have more influence on others, and pastors have more visibility.⁸⁷

In addition to the above reasons, intercessory prayer simply improves the quality of the ministry and enhances church growth.⁸⁸ These two ideas will be discussed in greater detail in chapter three.

Anointing and Laying on of Hands

The Bible refers to two kinds of anointing: first, the anointing (*chrío*)⁸⁹ of a person by the Holy Spirit; and second, the anointing (actually using oil) of a person or an object for spiritual a purpose. The first example of anointing is clearly seen in the life and words of Jesus as He stated in Luke 4:18-19: "The Spirit of the Lord is upon Me, because He [*sic*] has anointed Me to" This anointing enabled Jesus to do the supernatural, i. e., change water into wine, heal, raise the dead, cast out demons, calm

⁸⁷ Ibid., 66-73.

⁸⁸ Nancy Pfaff, "Christian Leadership Attributes Dynamic Increase in Effectiveness to the Work of Intercessors," Journal of the North American Society for Church Growth 4 (1990): 82.

⁸⁹ Vine, 60-61.

storms, feed five-thousand, walk on water, read minds, cause a fig tree to wither, etc. However, Jesus promised His disciples in John 14: 12: “. . . he [sic] who believes in Me, the works (miracles, sign and wonders, etc.) that I do, he [sic] will do also; and greater works than these he [sic] will do, because I go to My Father [sic].” Jesus has promised to give a similar (to His Own), but even greater anointing to Christians today. The Apostle Paul wrote regarding this as follows: “Now He [sic] who establishes us with you in Christ and has anointed us is God, who also has sealed us and given us the Spirit in our hearts as a deposit.”⁹⁰ John elaborates further on this supernatural “deposit”:

But you have an anointing from the Holy One, and you know all things. . . . But the anointing which you have received from Him [sic] abides in you, and you do not need that anyone teach you; but as the same anointing teaches you concerning all things, and is true, and is not a lie, and just as it has taught you, you will abide in Him [sic].⁹¹

Here, John is commenting on the capacity of believers to have knowledge, wisdom, understanding and skill that far exceed one’s human capacity. This anointing is a divine enabling, which is manifested in the power, presence and gifting of the Holy Spirit. This concept is difficult to understand logically and scientifically, but those who have experienced it concur with the above descriptions. DeSilva describes it thusly:

A peak experience [which] releases and enormous volume of spiritual and emotional power. [This is] operating in the supernatural dimension. . . . The individual is separated from himself or herself so that God’s full purpose can be accomplished at that time. The anointing has primarily to do with an act of service to God. It is the coming upon of the power of God on and individual for service. Biblical examples are Othniel (Judges 3:10); Samson (Judges 14:6); Saul (1 Sam. 10:10); Amasai (1 Chron. 12:18); Ezekiel (Ezek. 11:5); Jesus (Isa.11:2 and Luke 4:18); and the disciples (Acts 1:8). At such a time, words of inspiration, [revelation, prophecy], and wisdom flow forth, miraculous experiences occur, and followers are magnetized to the [person under to the power of the

⁹⁰ 2 Cor. 1:21-22.

⁹¹ 1 John 1:20, 27.

anointing]. It creates a heightened sense of expectation, [people are ministered to] and God is glorified as a result.⁹²

This anointing of an individual is incredible, miraculous and can be very dangerous if misused or abused. Therefore, the anointing is to be undergirded by the “fruit of the Spirit” (love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, and self-control),⁹³ so that this “enormous volume of spiritual and emotional power” is properly appropriated, i. e., used for people and not on people. Ministry is the sole purpose and intent for which the anointing was given by God to humanity.

The second anointing mentioned in Scripture has to do with actual pouring or placing of oil⁹⁴ on a person or an object, as a spiritual and symbolic ritual. This is demonstrated in the Bible as priests (Ex. 29:1, 7), prophets (1 Kings 19:16), sacred objects of the sanctuary (Exodus 30:26-28), persons are healed (Mark 6:13; James 5:14), a stone memorializes an event (Gen. 28:18), a stone confirms a covenant (Gen. 35:14), and shields before battle (Isa. 21:5), were anointed with oil.

Ministers and churches use anointing oil today for the purpose of healing,⁹⁵ consecration, ordination and spiritual battle (warfare).⁹⁶ This spiritual warfare is very serious to many who practice it—it requires that individuals go into the spiritual realm to engage in war with the devil, and/or demonic spirits for the purpose of delivering

⁹² Ranjit DeSilva, An Analysis of Charismatic Leadership in the African American Church in Los Angeles, Ph. D. diss., Fuller Theological Seminary, 1994 (Ann Arbor: UMI, 1994), 223.

⁹³ Gal. 5:22-23.

⁹⁴ God gave specific spices in Ex. 30:22-33 that were to be used as the ingredients for the anointing oil: myrrh, cinnamon, cane, cassia and olive oil. However, today many churches and ministers prefer to use store-bought olive oil for convenience.

⁹⁵ This rite as observed in the Seventh-day Adventist Church is generally reserved for those who are severely ill and thought to be approaching death.

⁹⁶ Eph. 6:10-17.

persons,⁹⁷ places and objects from satanic oppression. Rebecca Brown affirms using the anointing oil with the following rationale:

Since the death of Jesus, there are no more blood sacrifices. So, [the oil] is the counterpart of the blood today[.] The Lord also reminded me of Exodus [40:9] where [God] had instructed Moses to use the anointing oil [to hallow and make holy the tabernacle and all of its vessels]. As I pondered these [S]criptures, the Lord showed me that I must take oil and anoint my house and sanctify it holy unto [God]. So I took the oil . . . and placed some on the door posts and lintels of all the doors, the doors themselves, and on each of the windows, the fireplace, and every opening into my house. As I did so, I asked the Lord to sanctify my home holy unto [God's Self], and to seal it with a shield of [God's] precious blood. Then, leaving the doors open, I went back into the house and stood in the middle of it and asked the Lord to cleanse [the house] and drive out all the [demonic influences]. I then commanded all demon spirits, in the name of Jesus Christ, to leave my home forever. The change was immediate and dramatic. My house was sealed and no demons could get in from that point on. [However, when] involved in particularly heavy warfare, and as usual, have many people in and out of our home, we sometimes find it necessary to re-anoint and cleanse our home occasionally.

. . . Remember, the oil is only a symbol. There is nothing magical about the oil itself. Oil is oil. [However], the use of the oil is a mark of obedience and the oil itself is only a symbol. The cleansing and sealing is done by the power of Jesus Christ through His finished work on the cross of Calvary.⁹⁸

The laying on of hands, is a practice that was begun in the Old Testament and has remained until today. The rite or practice is observed in many churches today, especially those of the Pentecostal and Charismatic traditions. The hands are used in this rite "since the hand is the primary organ of touch, contact with it is often considered a means of transferring powers or qualities from one individual to another."⁹⁹

⁹⁷ Wimber and Springer define deliverance as "setting a person, [place or object] free from a bondage, usually from demonic influence."

⁹⁸ Rebecca Brown, Prepare for War (New Kensington, Pa.: Whitaker House, 1987), 56-57.

⁹⁹ Herman C. Waetjen, "Laying on of Hand," in Harrison, 320.

In the Old Testament, laying on of hands occurs in several places: Jacob placed his hands upon Joseph's children to convey his blessing (Gen. 48); Moses called the seventy elders of Israel and lay hands on them to transfer the Spirit (anointing) that was on himself to the elders (Num. 11:16-17, 25); Moses laid hands on Joshua for the purpose of commissioning and transferring authority (Num. 27:18-20).

In the New Testament the laying on of hands was observed in healing the sick (Mark 1:41; 6:5; 16:18; Luke 4:40; Acts 28:8), blessing (Matt. 19:13-15; Mark 10:16), ordaining or commissioning (Acts 6:6; 13:3; 1 Tim. 5:22), and the imparting of spiritual gifts (Acts 8:17; 19:6; 1 Tim. 4:14; 2 Tim. 1:6).

The writer observed this practice in each of the five churches visited for the field study. This rite was used in general for prayers and healing, but most often to pronounce a blessing upon those responding to specific aspects of the minister's appeal or invitation. The blessing often resulted in the person being blessed, falling backward ("slain in the Spirit" or "falling under the power of God") into the hands of a deacon, deaconess, usher, altar worker or armor-bearer. If the person is a women, the attending person will cover the fallen person with a sheet or a specially made cloth created for this purpose.

The Bible cites numerous occasions in which individuals fall over under the power of God: (twice—Dan. 8:17, 10:8-9); Paul at his conversion (Acts 9:4); the soldiers at Jesus' arrest (John 18:6); the guards at the tomb (Matthew 28:4); and John on the island of Patmos (Rev. 1:17). Twice when Ezekiel saw the glory of God, he fell on his face (Ezek. 1:28, 3:23). John Wimber and Kevin Springer recognize:

Scripture is full of examples of people who, in response to the power of the Holy Spirit, shake (Gen. 42:28; Ex. 19:16; Ezra 9:4; Ps. 2:11; 119; 120), tremble (Isa. 66:5; Jer. 5:22; 23:9; Dan. 10:10-11; Matt. 28:4; Mark 5:33; Luke 8:47; Acts 7:32; 16:29; 1 Cor. 2:3; 2 Cor. 7:15; Phil. 2:12; Heb. 12:21), act drunk (1 Sam. 11:12-17; Acts 2:13, 15), laugh/sob (Gen.

17:17; 21:6; Neh. 8:9; Pro. 14:13, and prolong exuberant praise (Luke 1:46-55; 64, 68-79; 5:25; 17:15; Acts 3:8-10).¹⁰⁰

When one who believes has yielded his or herself life (mind, body and spirit) to God, and comes in contact with the power and presence of God, he or she will often experience some kind of physical manifestation.

In early years of Seventh-day Adventism (Millerites),¹⁰¹ before the 1860 dawn of Adventist rationalism and formal organization, there were instances recorded where physical phenomenon was experienced among members. Here is one such experience:

The Methodists, from whose ranks most Millerites came, could hardly be expected to change their manner of worship overnight. An observer spoke of the confusion in the tents at the Salem Adventist camp meeting in 1842, stating that utter chaos reigned in the community living tents where the work of the unconverted took place. One man shouted "Glory!" while another was praying

Bates said of the same meeting that . . . it was common also for a worshipper to swoon away—or "lose strength," as it was called The report of the meeting at Palmer, Massachusetts, in May, 1843 said that, "God shook the whole encampment and many fell prostrate in front of the stand."¹⁰²

These spiritual and supernatural expressions were difficult to escape for those who were intent upon giving themselves wholly over to the workings of the Holy Spirit, as they anticipated the eminent return of Jesus Christ. Adventist prophetess, Ellen G. White wrote that "the Spirit caused Clarissa to laugh aloud . . . ,"¹⁰³ and on another occasion,

¹⁰⁰ Wimber and Springer, 215-20.

¹⁰¹ A group of people from many denominations in the U.S. during 1840 to 1844, whose beliefs were "based on a distinctive prophetic interpretation [that gave] rise to the group of denominations classed as Adventist bodies, the largest of which is now the SDA Church." "Millerite Movement." Seventh-day Adventist Encyclopedia, rev. ed., 10: 892.

¹⁰² Everett N. Dick, "The Millerite Movement, 1830-1845," in Adventism in America, ed. Gary Land (Grand Rapids: Eerdmans Publishing, 1986), 23. As cited in Doggette, 34.

¹⁰³ Ron Graybill, "Enthusiasm in Early Adventism Worship," Ministry, Oct. 1991, 12. Cited in Doggette, 41.

she wrote that “. . . the slaying power of God was in our midst.”¹⁰⁴ These quotations underscore the fact that God always intended that physical phenomenon occur among the people of God.

On several occasions, the writer has observed these kinds of physical phenomenon: (1) The writer was impressed by the Spirit of God to lay hands on members of a Seventh-day Adventist church in southern California during an appeal, at which time a woman, who had had hands laid on her, fell under the power of God—this “falling” was not understood at that time by the writer, but was subsequently studied with biblical confirmation. (2) During a healing service at Rainbow Community Praise Center of Seventh-day Adventist in Rancho Cucamonga, California, the writer laid hands on a particular woman in a prayer of healing, at which time, power (energy) was felt transferring and the woman began to fall. The deacons caught her and sat her down. Interested to understand the phenomenon, the writer subsequently asked the woman what had occurred and she related that when hands were laid upon her she felt heat through out her body and became weak—she indicated that after being a chain smoker for most of her life, she was healed of her nicotine addiction at that moment. (3) In another situation of healing, hands were laid on a woman, who had had a severed nerve in her face for a few years. Upon touch, energy was transferred, the woman fell backwards, and she indicated at the conclusion of the service that she had feeling in her face for the first time in a few years. (4) During another time of ministry at Rainbow Community Praise Center, members had hands laid on them and fell under the power of God.

¹⁰⁴ Ron Graybill, The Spirit of Prophecy in the 90's, audiocassette of Southeastern California Conference of Seventh-day Adventists, Riverside, Calif., 1 Aug. 1991. Cited in Doggette, 42.

The subsequent Wednesday night at Prayer Meeting in a debriefing session, members were asked to describe what they experienced. Many indicated that they felt: “a peace,” “joy,” “loved,” “free,” “sublime,” “an out-of-body experience,” “as if I were in a bubble.” Each of these members experienced this for the very first time. The writer’s experience after falling under the power of God, was one of temporary unconsciousness.

Former Baptist pastor, Randy Clark relates an experience of he and his conservative Baptist congregation with supernatural, physical phenomenon:

Some of the people who came forward for prayer fell down under the power of the Spirit. Many people in my church, including Sandy, the pianist, had never seen God’s power come in this manner and were quite uneasy with it. They were literally trying to get away. Sandy had made it to the back of the church and was ready to leave when the Vineyard team prayed for her and she too was slain in the Spirit.

Blaine said, “Randy, just hold your hands up.” Now, I was on the front row, and this was my church—my Baptist church. We just didn’t hold our hands up, but I decided to go for it anyway (obedience). As soon as I started to raise my hands, I felt a giant vacuum sweeper in the sky suck them all the way up. Then it felt as if I were hooked into an electric fence. I was shaking from the top of my head to the bottom of my feet. I was shifting my weight from on foot to the other trying to keep from falling to the floor.

Then I heard Blaine call out, “DeAnne, the Spirit of God’s on you.” I heard my wife crying, and I wanted to watch, but I was frozen in position. I couldn’t turn my head to see her. Down she went (Later she told me that she felt as if a whole bunch of people were pushing on her, but in reality no one even touched her.) She also felt a heat in her chest, which later proved to be an emotional healing from tormenting memories of her father’s death.¹⁰⁵

This kind of physical phenomenon can only occur in those who believe (that God works in this fashion), are obedient, and have fully surrendered their mind, body and spirit to “experience God” through the personal physical manifestation of the Spirit. Many of the above experiences are simply external expressions of Holy Spirit’s internal

¹⁰⁵ Randy Clark, Lighting Fires (Orlando, Fla.: Creation House, 1998), 51-52.

activity, which is often referred to as a “breakthrough,” “deliverance,” “healing,” “revelation,” “manifestation” or “impartation.”

Operating in the Gifts of the Spirit

As one makes contact with the Spirit, often times the Spirit will equip the individual with a particular gift for the particular ministry task at hand, or that person may operate in a reoccurring gift. Most gifts are given to enhance (build) the body of Christ, therefore, those who engage in Multi-dimensional Prayer must listen, hear and be obedient to what the Spirit is revealing. Often what the Spirit reveals are manifested or fulfilled in the realm of spiritual gifting.

One example of operating in the gifts is when the pastor and members of Rainbow Community Praise Center were in prayer during mid-week prayer service. There was a visitor that came into the service late, accompanied by a member. A particular member began to pray with her (visitor) and the Holy Spirit gave a word of knowledge (gift) to the member, which indicated that God had called the sister being prayed for to be an evangelist. The member conveyed that information to the visitor. Shortly, thereafter, the pastor was impressed to prayer (gift—intercession) with the same visitor. Hands were laid on her (the gift of discernment of spirits employed to identify the spirits of alcohol, Marijuana, fear, nicotine and promiscuity) and she “fell under the power of God,”¹⁰⁶ after which time she inquired why she could not get up. The pastor said, “because the Holy Spirit is not finished with you yet.” The pastor led the supine-positioned visitor in “the sinners prayer” for her salvation. Subsequently, the woman began to speak in tongues (gift) and give the interpretation (gift) for the very first time in her life. It was an obvious

¹⁰⁶ For Scriptures and discussion regarding physical manifestation under the power of the Holy Spirit, i.e., shaking and trembling, falling over (“slain in the Spirit”), bodily writhing and distortions, laughing and sobbing, prolonged and exuberant expressions of praise, see Wimber and Springer, 211-24.

“move of God,” as this unchurched woman began to speak concerning God’s call and purpose for her life, as if she were a seasoned evangelist. Her interpretation confirmed the evangelistic gift and calling upon her life. Later, she began to make noises and squirm while on remaining on the floor in the supine position—at which time the pastor and two members began to exorcise or deliver (gift) her from the demons that oppressed her. Demons (five) came out, one by one, until she was completed delivered. After this sequence, the woman lifted her up and she said, “I fill like a load was lifted up off of me! I feel great!” After the women visitor left, the group of four gathered, anointed each other, and prayed for each other (gift—intercession) and the visitor so that the enemy might not gain a foothold against them.

On another occasion the writer was allowed to operation in the gifts. While attending a church in Orange County, a couple brought to the writer’s attention that their daughter was discovered using “ice” (methamphetamine—an illegal drug) one night in the garage by the father, at which time she “shut down” (refused to talk) and subsequently left the home with her two or three young children without notice. The writer, his wife and the couple were standing in the courtyard of the church. After hearing the story, the writer said, “I’m impressed that we need to pray about this right now!” (intercession, word of wisdom—gift) They all joined hands and the writer laid hands on the father and mother. After the prayer was concluded, the writer said, “The Spirit has revealed to me that this is a very critical matter and that you need to fast for the next three days--and in seven days you will hear from your daughter” (prophecy,¹⁰⁷ and

¹⁰⁷ Wimber and Springer, 240. “Prophecy” is declaring the hearthrob of God to His [sic] church for the purpose of edification. It is not a skill, aptitude, or talent. It is the actual speaking forth of words given by the Spirit of God (1 Cor. 12:10, 28; Rom. 12:6).

words of wisdom/knowledge¹⁰⁸). During the intercessory prayer, the writer began to have a pain in his right shoulder/back area. After being given the above “word,” he asked “which one of you has a back problem?” (word of knowledge). The Holy Spirit had allowed him to experience her pain (word of knowledge), so that she could be healed (gift). The wife indicated that she had suffered from a back problems for years. Therefore, the writer said, “let’s pray sistah ‘cause the Lord wants to heal your back right now!”¹⁰⁹ Once again the writer laid hands on her and prayed in faith that the infirmity be removed. At the conclusion of the prayer, the parties hugged and departed. On Wednesday, of the following week the writer received a page from the Orange County wife and mother, which said, “Pastor Thomas, I know that there is a God in Heaven—all praise be to God! Not only have I heard from my daughter and the grandchildren, but also I saw them today for the first time in several weeks, and my back has not hurt me since the night you prayed for me! Hallelujah! Thank you so much Pastor Thomas.”

It is the writer’s opinion that God gave the gifts of the Spirit to the church to bless and benefit the church. And it is interesting that the fastest growth among churches in the world are those that operate in all the gifts of the Spirit (Pentecostal-Charismatic Churches).¹¹⁰

¹⁰⁸ Ibid., 193. A “word of wisdom” is God revealing His [sic] wisdom or insight into a specific situation. Words of wisdom are especially helpful in counseling situations, and they are often given with a Scripture passage. A “word of knowledge” is God revealing facts about a situation concerning which the person had no previous knowledge. An example of this is God giving someone exact details of a person’s life, to reveal sin, warn a provide safety, reveal thoughts, provide healing, or provide instructions.

¹⁰⁹ For other accounts of words of knowledge that resulted in healing see: Clark, Lighting Fires, 42-45; John Sanford and Mark Sandford, A Comprehensive Guide to Deliverance and Inner Healing (Grand Rapids: Chosen Books, 1992), 185; Wimber and Springer, 192-93.

¹¹⁰ “When we look on today’s world we are immediately impressed that by far the most massive growth of churches is found within the Penecostal/charismatic traditions.” In Wagner, Prayer Shield, 90.

Rebuking, Binding and Loosing

Rebuking (*epitimao*—means to judge) is the word which describes Jesus' reaction or disposition toward evil. "It is also enjoined on God's people when confronted with wrongdoing [wrongdoers or evil spirits]. Rebuke involves reproof and often condemnation."¹¹¹ Jesus rebuked demons—evil spirits (Matt. 17:18; Mark 1:25; 9:25; Luke 4:35, 41; 9:42); fever (Luke 4:39); the wind and the waves (Matt. 8:26; Mark 4:39; Luke 8:24); and his own disciples when they acted contrary to the will of God (Mark 8:33; Luke 9:55).

Jesus requires that Christians love sinners, but hate sin and the evil spirits that accompany and produce the sin (infirmity, dysfunction, negative attitudes and emotions). Therefore, the Apostle Paul admonishes that Christians who are "strong in the Lord and in the power of His might, put on the whole armor of God (to engage in spiritual warfare), that [they] may be able to rebuke (to stand against) the negative forces (spirits) of the devil."¹¹²

The actual rebuke may or may not use the actual word "rebuke." It may be an offensive or defensive measure, but in either case it is a verbal mandate (imposition, demand) upon opposing evil—making it clear that the continued presence of that particular spirit and/or spirits will not be tolerated. For example, Mark 1:25 records: "Jesus rebuked him, saying, 'Be quiet, and come out of him!'" In Mark 9:25, Jesus "rebuked the unclean spirit, saying to him, 'You deaf and dumb spirit, I command you, come out of him, and enter him no more!'" In Mark 5:39 Jesus "rebuked the wind, and said to the sea, 'Peace, be still!'" In Mark 5:8, Jesus rebuked the spirits called "Legion"

¹¹¹ Donald W. B. Robinson, "Rebuke," Harrison, 437.

¹¹² Eph. 6:10-11.

by saying, “Come out of the man, unclean spirit!” In each instance wherein Jesus rebuked something, Jesus exercised power and authority over the opposing evil and commanded that that force come into immediate compliance to God’s will and purposes.

Jesus Christ (the Anointed One) bestows power and authority on Christians (the anointed ones who follow the Anointed One) to rebuke the enemy (oppositional forces) based on the authority of the following Scriptures:

He called his twelve disciples to Him and gave them authority to drive out evil spirits and to heal every disease and sickness (Matt. 10:1). I have given you authority to trample on snakes and scorpions and to overcome all the power of the enemy . . . (Luke 10:19). Submit yourselves, then, to God. Resist the devil, and he will flee from you (James 4:7). No weapon that is formed against you shall prosper, and every tongue which rises against you in judgment you shall condemn. This is the heritage of the servants of the Lord. . . . (Isaiah 54:17).

Binding (*deo*) and loosing (*luo*—to unbind, release from things or satan)¹¹³ are very important elements in multi-dimensional prayer. The practice of binding and loosing is generally based on Matt. 16:19; 18:18; 12:29.¹¹⁴ In Matt. 16:19, the keys to the kingdom were given to all Christians—male and female—all of the follows of Christ. In Matthew 18:18, Jesus speaks on binding and loosing as the first part of his three part discussion with His disciples regarding prayer. In verse 19 He says: “Again I say to you that if two of you agree on earth concerning anything that they ask, It will be done for them by My Father [*sic*] in heaven.” Hence, “the binding and loosing includes what we do by agreeing together in prayer—any two of Christ’s disciples. Verse 20, then adds,

¹¹³ Vine, 697.

¹¹⁴ Matt. 16:19: “And I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.” Matt. 18:18: “Assuredly (Amen), I say to you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.” Matt. 12:29: “Or again, how can anyone enter a strong man’s house and carry off his possessions unless he first ties up the strong man? Then he can rob his house.”

for where two or three are gathered together in My name, I AM there in the midst of them.”¹¹⁵ Hence, Duewel remarks:

The power of binding and loosing, the power of the keys of the kingdom, and the power of agreeing in prayer (see above definition) are all interrelated and are guaranteed because Jesus Himself (“I AM there”) joins in this agreement in prayer and in binding and loosing. He is present (“in the midst of them”) with them as they agree.¹¹⁶

In Luke 13:11-16, Jesus said, “Woman, you are loosed from your infirmity.” Jesus said that this crippled woman was bound (literally) by Satan for eighteen years and loosed from Satan’s bonds (by Jesus) on the Sabbath. This spirit of infirmity was bound (bound and rebuked are sometimes used interchangeably) and her healing was loosed. She was set free from the power of the enemy that bound her.

So then, binding is similar to rebuking in that “it is a restraint or compulsion. To bind Satan is to restrain Satan, to compel him to do or not to do something. It is to restrain, hold back, or prevent his power from being used and his evil work accomplished.”¹¹⁷ Duewel states further:

[Jesus] chose to meet Satan on the same level that we do. He resisted him as we must resist him—in prayer. He rebuked him to his face. He defeated him in the power of the Spirit. Now He (Jesus) has delegated to us the authority to act on His behalf, to use the authority of His name.... His name, His cross, and His resurrection—we can restrain Satan’s activities... we can bind and restrain his demon cohorts, back them off from the places they claim for Satan, and help the Spirit set Satan’s captives free (Luke 4:18). [Christians can bind the devil and loose negative circumstances and forces by doing the following]: (1) Recognize Satan’s activity; (2) Recognize the superiority of Christ hosts (angels); (3) Take the initiative to bind Satan and his representatives; (4) Win the battle in the invisible realm; (5) Use your mighty spiritual weapons—(a) the

¹¹⁵ Duewel, 265.

¹¹⁶ Ibid.

¹¹⁷ Ibid., 266.

name of Jesus, (b) the blood of Jesus, (c) the Word of God, (d) the prayer and command of faith, (e) the word of praise; (6) Make a united attack.¹¹⁸

From the above, it is evident that rebuking, binding and loosing are critical elements of multi-dimensional prayer and are essential to effective, victorious, Christian living.

Name and Blood of Jesus

The Word of God admonishes Christians that praying in the name of Jesus fortifies and strengthens one's prayer making it more effective. The following texts support this very ancient practice:

Again, I tell you that if two of you on earth agree about anything you ask for, it will be done for you by my Father [sic] in heaven. For where two or three come together in my name, there am I with them (Matt. 18:19-20). And I will do whatever you ask in my name, so that the Son may bring glory to the Father [sic]. You may ask me for anything in my name, and I will do it (John 14:13-14). . . . Then the Father [sic] will give you whatever you ask in my name (John 15:16). . . . I tell you the truth, my Father [sic] will give you whatever you ask in my name. Until now you have not asked for anything in my name. Ask and you will receive, and your joy will be complete (John 16:23-24). Is any one of you sick? He [sic] should call the elders of the church to pray over him [sic] and anoint [sic] with oil in the name of the Lord (James 5:14).

Not only does the New Testament seem to suggest that there are benefits to praying in the name of Jesus, but also that there is significantly more accessible when praying in Jesus' name. This unlimited power source is made apparent in the following verses:

And these signs will accompany those who believe: In my name they will drive out demons; they will speak in new tongues. . . . (Mark 16:17-18). The seventy-two returned with joy and said, 'Lord, even the demons submit to us in your name' (Luke 10:17). Then Peter said, 'Silver or gold I do not have, but what I have I give you. In the name of Jesus Christ of Nazareth, walk' (Acts 3:6). By faith in the name of Jesus, this man whom you see and know was made strong. It is Jesus' name and the faith that comes through Him that has given this complete healing to him, as you can all see (Acts 3:16). . . . 'By what power or what name did you do

¹¹⁸ Ibid., 266-77.

this?’ Then Peter, filled with the Holy Spirit, said to them: ‘Rulers and elders of the people! Then know this, you and all the people of Israel: It is by the name of Jesus Christ of Nazareth, whom you crucified but whom God raised from the dead, that this man stands before you healed (Acts 4:7-8, 10). She kept this up for many days. Finally Paul became so troubled that he turned around and said to the spirit, ‘In the name of Jesus Christ I command you to come out of her!’ At that moment the spirit left her (Acts 16:18).

The name of Jesus is a necessary element in the employment of multi-dimensional prayer. Without its use there is limited access to God, minimal divine authority, no protection from the enemy, no honor of Christ, no spiritual militancy and no power over demonic influences. However, when the name of Jesus is utilized in harmony with the biblical pattern, Duewel declares that its use (1) gives instant access to God’s throne; (2) sanctifies the prayer; (3) unifies prayer with God’s will; (4) provides Jesus’ authority; (5) gives Jesus’ endorsement; (6) clears the spiritual atmosphere; (7) provides protection; (8) enforces the honor of Christ; (9) fosters a militant faith.¹¹⁹

¹¹⁹ Ibid., 281-87.

CHAPTER 3

Implementing the Multi-dimensional Prayer Ministry

Desperation

In February of 1997, the writer was feeling a sense of *desperation* and lack of fulfillment in both his personal life and pastoral ministry. His sermons, ministry initiatives and leadership were mediocre. There was no freshness, excitement, power, or clear vision for mission or ministry. The pastor had been well trained in theology and divinity,¹ but what he really needed was to make contact with the God, Whose revelation of God's Own Self supercedes Bible School and Divinity training. He needed to have an encounter with the God of the Universe in the realm of the Spirit--a higher dimension, and a greater vision from God for himself and his ministry.

The 10-year veteran pastor is in the second year of his tenure, where he is serving as the founding pastor of the Rainbow Community Praise Center of Seventh-day Adventists in Rancho Cucamonga, California. While in the bookstore one day, he came across C. Peter Wagner's book entitled, Your Spiritual Gifts Can Help Your Church Grow, and thought that this book on spiritual gifts and its inventory would be a great teaching tool for Wednesday night Prayer Meetings. This would also be done in anticipation of the evangelistic crusade, which would take place the following September. The writer felt that if the members (most first generation Seventh-day Adventist and previously unchurched) knew their spiritual gifting they would be more effective in the crusade and feel more personally fulfilled. Needless to say, this study brought a new

¹ The writer studied theology at Oakwood College, a United Negro College Fund and Seventh-day Adventist Liberal Arts Institution in Huntsville, Alabama, and studied divinity at the Seventh-day Adventist Theological Seminary on the campus of Andrews University in Berrien Springs, Michigan.

excitement to the church. Each member in attendance was enthusiastic about not only discovering their gift(s), but also learning about the gifts. The study continued for several weeks.

Later in July of '1997, the writer attended the E. K. Bailey Expository Preaching Conference (convened by National Baptist pastor, Dr. E. K. Bailey) in Dallas, Texas. This was a trip that would change his life forever. This was a powerfully planned conference that included the following workshops: "Preaching to Generation X," "Preaching from the Greek," "Preaching without Notes," "Preparing the Preacher for Preaching," "Preaching from the Old Testament," "Preaching from the New Testament," "Preaching from the Parables," "Story-telling in Preaching," "Preaching and Your Computer," and "Impacting Preaching through Prayer." Many nationally known preachers and professors (the writer was particularly impressed by the preaching/instruction of Bishop Kenneth Ulmer, Ph.D., Senior Pastor of Faithful Central Baptist Church in Inglewood, California) assembled to preach and facilitate workshops. Each preaching event and workshop was tremendous. The workshops ran concurrently so there was little chance of attending all of them. Therefore, due to a conflict in workshop preferences the writer was unable to attend the lecture on "Impacting Preaching through Prayer."

On the last day of the conference tapes were purchased, bags packed and the writer rides to the airport and boards his plane back to Ontario, California. While on the plane, the writer retrieved his Walkman and put in the tape entitled "The Impact of Prayer on Preaching." The speaker, Rev. Carison Adams said, "the most important aspect of

preparing to preach, was to pray.”² He said that prayer is the most powerful enterprise that humans can undertake. Rev. Adams alluded to the fact that preachers and preaching cannot be powerful unless there is prayer. He stated that the power of the preaching is in direct proportion to one’s time spent in prayer. Adams mentioned that as he travels and lectures he often is asked by preachers, “Do you mean that I have to spend that much time in prayer, in addition to my actual sermon preparation?” His response was “the more power you want for preaching, the more time you’ll spend in praying.”

The Rev. Adams then turned the discussion to church growth and pointed out that the greatest church growth takes place among pastors who spend the greatest amount of time in prayer.³ He cited alarming statistics that indicate that the average pastor in the U.S. prays only 22 minutes per day, while the average pastor in Korea prays 90 minutes per day.⁴ The presenter argued that the enormous growth in Korea was due largely to the pastor’s commitment to spend time in prayer. It is the 68 minutes more per pastor per day that has caused

Protestant Christianity [to grow] from zero to more than 30 percent of the population of South Korea.... Of the 20 churches in the world that count weekend attendance of 20,000 or more, 9 of them are in Korea alone. The largest Baptist church, the largest Methodist church, the largest Presbyterian church, the largest holiness church and the largest Pentecostal church in the world are all in Korea. David [formerly known as Paul]

² Adams is the Senior Pastor of St. Paul Missionary Baptist Church of Marion, Indiana. Under his leadership, St. Paul’s corporate prayer service has grown from 10 people to over 150 people in average weekly attendance. Rev. Adams earned his Bachelor of Arts degree from Bishop College in Dallas, and attended Bright Divinity School in Fort Worth, Texas. He is currently attending Grace Theological Seminary in Wiona Lake, Indiana.

³ Each of the above quotations by Adams are not direct quotations, but rather representations of the writer’s memory of the audio cassette. Carison Adams, Impacting Preaching through Prayer (Dallas, Texas: E. K. Bailey Ministries, July 1997), audiocassette.

⁴ Wagner, Prayer Shield, 79.

Yonggi Cho's Yoido Full Gospel Church is the world's largest, having a membership of 700,000.⁵

This information would change the writer's life forever. He had never heard such startling church growth statistics linked to prayer. From that day forward, the writer vowed to God and himself to spend at least a half an hour in prayer every morning. The writer's *desperation* propelled him into *position* for his next blessing.

Positioning

The writer, excited about the new insight and potential for personal and ministry growth, commenced to make a morning schedule that started approximately at 5:00 a. m. each morning. Each morning, he desired to be in *position* (prayer) long before his wife and children would arise—he would go into the study and spend intimate time with the Creator and Sustainer of the Universe. This new commitment demanded that the writer turn off the evening news programs and go to sleep much early than before. This adjusted schedule took some getting used to, but it would prove to be well worth the time and effort.

The writer began to hear God's voice like never before, and gather enormous insight from the reading of the Word. He began to preach and teach on prayer frequently, as well as purchase every book he could find on prayer. One evening following Prayer Meeting, the pastor was sharing with a particular member how much God was doing for him in his new prayer experience. Then she asked if she could begin to pray with him in the mornings at 5:00 a.m. via telephone. The pastor consented and a new prayer partnership was begun—for the first time he began to see the tremendous value of having

⁵ C. Peter Wagner, Churches That Pray (Ventura, Calif.: Regal Books, 1993), 25, 26.

a prayer partner and a “covering.”⁶ The sister who was the pastor’s prayer partner benefited greatly and was delighted to both, pray for the pastor and be prayed for by the pastor. This was the beginning of what would prove to be a phenomenal prayer ministry.

As time drew near to the crusade, the pastor continued both in his private and partnered prayer with remarkable results. His confidence, biblical insight and preaching had all been enhanced. Observing his prodigious spiritual progress, the writer desired that his people too, would come up to a higher level in God. With this in mind, he began preaching a series of sermons from Henry T. Blackaby and Claude V. King’s book entitled, Encountering God. This series had a singular impact on the faith journey of both the pastor and his parishioners. Blackaby challenged them to “move from their comfort zone” to a *position* of faith in line with God’s will for their lives. Even as Moses had been called by God to deliver the people of Israel, his feelings of inadequacy brought him to a “crisis of belief,”⁷ through which he would ultimately acknowledge that “God would not have given me the vision without the pro-vision. And because it is God’s will and reputation that are at stake, God will equip me for the task that God has called me to.”⁸

The study and reflection of this particular chapter in the Bible and Blackaby’s book brought the writer to a “crisis of faith.” For in meditation and prayer, the Spirit had spoken to him and impressed him to quit his job as a Foster Care Social Worker, in order that he might be free to fully immerse himself in prayer and The Word. Time in meditation would be needed for the enormous task of preaching the Word to the city of

⁶ A “Covering” is protection, blessings and favor from God as a result of intercessory prayers of others on one’s behalf.

⁷ Henry T. Blackaby and Claude V. King, Experiencing God (Nashville: Broadman and Holman Publishers, 1994), 36.

⁸ Moses’ call to deliver the people of Israel from Egypt can be found in Exodus 3:7-4:17.

Ontario in the upcoming evangelistic crusade. He began to pray even more to make sure that the message had come from God. After preliminary confirmation, he shared the revelation with his wife for conclusive confirmation. This was indeed “a crisis of faith,” because there would be a significant loss of family income. However, the writer was clear on what God required. The writer heard the Spirit say, “Trust me for I am responsible for your family, future and prosperity. When you move into *position*, ‘I will not leave you nor forsake you.’”

After this final Word from God regarding God’s ability to “take care of him better than he could take care of himself,” the writer called the members of the members of the pastor’s aid committee together for a brief meeting following the Prayer Meeting study on Spiritual Gifts. The members that assembled were the ones who took prayer and Prayer Meeting attendance seriously. Feeling very uncomfortable about sharing his personal business with the members, the pastor reluctantly stated:

You all have been chosen to serve on the pastor’s aid committee, because you love me and you love ministry. Now, I want to share something personal with you, because I want you to pray with me and for me through this thing. As some of you know, I have been working as a social worker for the last year, and you know what time and energy the job has taken from my ministry, my preaching preparation and prayer life—it has taken its toll! Therefore, the Spirit revealed to me that He [sic] did not want me to work on the job any more, so that I could be freed up to spend time in Word and prayer for the crusade preparation. After all there’s no way that I can preach a four-week crusade, four nights per week and work a 9-5 job. But here’s where you come in. The only reason why I started the job in the first place is because I needed more income for my family. Now, I’m asking you to covenant with me to pray with me and for me that the Lord will increase my faith and provide for my families’ every need, as I do God’s will. Will you do that? (Members responded positively) I love you and praise God for you. Okay, someone pray for us please, before we leave.

Without knowing it, the writer had exposed his humanness to concerned members, thereby sensitizing and inviting them to participate in his “faith journey” by “covering”

him through aggressive intercessory prayer. Little did he know, that he was training those who would become the core group of his prayer warriors. Just by following the Spirit's lead, this pastor and his congregation were moving into the *position* of *expectation* from God.

Expectation

By this time, the writer was in expectation of God doing some great things in direct response to his faithfulness and the prayers of the people. The pastor invited three prayer warriors from the 16th Street Seventh-day Adventist Church in San Bernardino, California to serve as Prayer Warriors and Bible Counselors for the crusade. Their names were Sis. Christie Dixon, Sis. Gwen Hill and Yolanda "Minister Angel" Cohill. The writer thought it important that the Prayer Warriors and members of the church "go down" in prayer together long before the crusade took place. He remembered that he had been told that prayer makes the difference, and not his much planning and strategizing (while important, it was not the most important). He was reminded of the Scripture: "Not by might nor by power, but by My Spirit. . . ."⁹

The writer believed that God would work despite the churches limited resources—small budget and few active members. The pastor expected that God would really start working on their behalf, and God did. But the "devil also got busy." It was during this time that two very supportive families would leave the church, because of differences regarding leadership, preaching and music styles. Their presence would be missed by the pastor, but he was determined not to be discouraged or distracted (later it would occur to the pastor that God was simply purging the church of those who would block the vision that God had given to him) from the vision that God had given him.

⁹ Zech. 4:6.

As the last of the two families declared their departure, a staff member of the church became very disturbed by this and decided that he would conduct a telephone poll of the members regarding their likes and dislikes about the church and the pastor. Of course, he included the family that had decided to leave. Members began to talk and call the pastor regarding this polling activity. The pastor became furious, because it was an unauthorized, poorly timed, inadequate polling that was structured to produce only destructive results. This polling was an enormous distraction for both the pastor and the members—he could sense that this was the work of the enemy. He had *expected* that God would “show up” mightily, but had not anticipated that the devil would be so cunning as to infiltrate and be so conniving and destructive so early in their crusade preparation. Well, the pastor had now learned that the devil doesn’t fight fair, but he knew that God doesn’t either and that God would vindicate him in this situation.

The writer began to pray even more earnestly as he was sure that now; he was under the attack of the enemy. The pastor did not retaliate or “strike out” at the staff member, but waited for God to handle the situation. Because the Pastor was so severely under attack, he decided to begin preaching (Divine Worship hour) and teaching (Wednesday night Prayer Meeting) a series from Clarence Walker’s book entitled, Breaking the Strongholds in the African American Family: Strategies for Spiritual Warfare.

In this book, Walker explained the nature of spiritual warfare in a very simplistic, yet compelling manner. This study was very educational for both the members and their pastor, as he had never been taught the principles of spiritual warfare, while matriculating in the Adventist educational system. The study of spiritual warfare and the presence of the Prayer Warriors had spiritually charged the Prayer Meetings. The Prayer Warriors

began to model for the church a variety of unconventional Adventist religious practices that would inspire the evolution of this new “thought-practice” called multi-dimensional prayer. The ladies (prayer warriors) taught them to begin prayer by praising and thanking God in a different fashion than they had been accustomed. They modeled for them aggressive or prevailing prayer, which is “intercession intensified—intercession until the answer is received.”¹⁰ They encouraged praying prostrate, clapping of hands in praise during prayer, agreement, praying in the Holy Spirit (but didn’t speak in tongues, so as not to offend the pastor and his members), confession, cleansing, and intercession. Minister Angel and Sis. Gwen would sometimes receive revelations and receive words of knowledge that would be shared with individuals and the congregation. The Prayer Warriors didn’t feel imposed upon to be at Rainbow, but really enjoyed going, because they loved to pray and knew that the pastor was open to the Spirit’s leading in unconventional Adventist manners. Many of the practices although biblical, would not have been well received in their church. Even amongst the Rainbow members, there were those who initially experienced levels of discomfort. However, the Prayer Warriors were being obedient to God’s call on their lives to perform this particular ministry.

The pastor introduced the idea of fasting, which was well received by the members, and taught that during the season of fasting one should concentrate on hearing, listening and obeying the Spirit of God. Frequently, during the Prayer Meetings the Prayer Warriors would lay hands on members and anoint them, and encouraged the pastor in private to begin anointing the church building every Sabbath (Saturday) morning before the people came for Sabbath School and worship service. Time was spent educating the members regarding anointing, rebuking, binding, loosing and the use

¹⁰ Duewel, 15.

of the name and blood of Jesus in the practice of spiritual warfare. The members caught on very quickly as the prayer warriors modeled these practices weekly. Before long the deacons were anointing the building every Sabbath morning.

Each Wednesday night the congregation came together, hands would be laid, people would be healed, revelations would be given and “breakthroughs” would occur. By that time the pastor was feeling the power and presence of God, but was somewhat intimidated by his inexperience in evangelism and the anticipated lack of support from his members. Minister Angel soon became the writer’s spiritual mentor and prayer partner. One day, while at prayer meeting at Minister Angel’s home, the pastor expressed his above-mentioned fears to Minister Angel and the others. As they began to anoint, lay hands and pray for the pastor, Minister Angel received a word from the Lord. While in prayer she said:

Pastor Thomas, the Spirit of the Lord says, “choose a promise out of the Bible that you want God to fulfill for you, and keep quoting that text throughout the crusade and God will bring it to pass.” Did you choose a promise? (Pastor indicated yes) What is it? (The pastor quoted: “Delight yourself also in the Lord, and He [*sic*] shall give you the desires of your heart.”)¹¹ That’s a good one. Now, you say that promise everyday and *expect* God to bring it to pass. You need to spend even more time in prayer, so that you can hear from God.

This new relationship and ministry was yet another component in the building of what would become the church’s multi-dimensional prayer ministry. The above period of *expectation* brought with it many life changing events that prepared both the pastor and his flock for the phase of *revelation*.

¹¹ Ps. 37:4.

Revelation

The next few months were replete with *revelations* from God concerning God's will for the pastor's life and ministry direction.¹³¹ The writer observed that God can and will use anybody who is yielded and available for God's service. A few months earlier the pastor had prayed and asked God for a mentor, or a "father in the ministry" to serve as a spiritual advisor, for covering, confidant and prayer partner. He expected that God would send him to an older, gray-haired, well-seasoned, non-Adventist, male pastor of thirty or forty years of experience, who would reside in the greater Los Angeles area.

Much to the pastor's surprise, the person that God sent was not that much older, didn't have gray hair, wasn't seasoned in ministry, was Adventist, wasn't male and she hadn't pastored. In fact, she was a nurse by academic training, but a Prayer Warrior and an Intercessor by the Spirit's in filling. Minister Angel had undergone tremendous physical pain and suffering (being unable to walk independently for a few years), and it was through this enormous affliction that God came to trust her with an extraordinary anointing. She possessed a phenomenal love for God, a rare compassion (*agape*) for people, and a remarkably uncommon desire to serve God and humanity—she was an angel, truly a "ministering spirit."

This experience with Minister Angel taught the pastor that God would anoint and send whom God chooses. Soon it had become apparent that Minister Angel had "birthed" him into a new spiritual dimension of anointing. It was reminiscent of Elijah's mentoring relationship with Elisha, and the transfer of anointing from the Elijah to Elisha

¹³¹ "The term revelation means intrinsically the disclosure of what was previously unknown. . . . The term is used primarily of God's communication to man [sic] of divine truth, that is, his [sic] manifestation of himself [sic] or of his [sic] will." Carl F. H. Henry. "Special Revelation," in Baker's Dictionary of Theology, ed. Everett F. Harrison (Grand Rapids: Baker Book House, 1960), 457.

upon the departure of the former.¹³ The writer had so *desperately expected* a *revelation* from God, that he was indifferent about what form the *revelation* took—it didn't matter that she was young, a female, and not theologically-trained. It was a divine spiritual mentorship and partnership that Heaven had ordained.

During the evangelistic crusade, each night Sis. Gwen and Minister Angel would come to the rear office with others and would earnestly pray and go into supplication on behalf of the evangelist (writer). They truly modeled the gift of intercession, as they nightly put aside any thoughts of personal finances, family problems, etc., in order to focus upon “uplifting” (spiritually and emotionally) the man of God (pastor) prior to the message. The writer had never seen two people, who were so dedicated to give so much, nor had he ever been in a *position* to receive so much (ministry). Feeling uncomfortable, or perhaps guilty about the incredible amount of time and energy that was being spent ministering to him, the pastor said to them:

Pastor: You know I feel as though this relationship is extremely lop-sided—you keep giving and giving to me and I'm not giving anything back or ministering to you. After all, I'm the full-time minister.

Minister Angel: Well, you are giving to us—you trusted us enough to ask us to work with you. So, we are just in training. Furthermore, we are doing this because God told us to—you are our assignment! And we are just being obedient to God.

This dialogue left an indelible impression upon the mind and ministry of the pastor. He would not soon forget this incredible display of love for ministry and selfless obedience to God.

Through much fear and trepidation, the Spirit revealed to the pastor that he had in fact been endowed with the gift of evangelism. But it was different—unorthodox—unlike he had seen in Adventism before. However, the Spirit said:

¹³ 2 Kings 2:1-14.

You must fight in your own armor—with the gifts and skills I have given to you. “Let no man despise your youth,”¹⁴ and “do not be afraid of their faces.”¹⁵ In fact the notes that you used to preach with—forget about them—I’m about to do a “new thing”¹⁶ in you. Just spend time with Me in Word and prayer and when you “open your mouth I will speak through you to the people.”¹⁷

From that day forward the pastor would never use a manuscript to preach the Word. His prayer and devotional experience went to a new level. He was able to get fresh revelations from God in copious measure. He would not get a sermon any more, but the Spirit would reveal series of sermons to him. His relationship with God grew more intimate and intense, as he began to really spend time with God in praise, worship and prayer. He employed the use of candles and incense, as he came into intimate contact with the God of the Universe. Songs began to be so much more meaningful and inspiring. He could now, so easily be brought to tears, shouting, clapping, jumping or running just by hearing a song.

He soon learned that everybody did not understand and/or appreciate his non-conformist unorthodoxy. His friends and ministerial acquaintances had become few, because some could not appreciate what God was doing in and through him. On the other hand, there were those who began to acknowledge his prayerfulness, spirituality and sincerity. He was both admired and envied (or perhaps looked upon with suspicion) by his peers for his unconventional and cavalier approach to ministry. The pastor attempted to start a monthly pastor’s Prayer Meeting, but it failed due to lack of support

¹⁴ 1 Tim. 4:12

¹⁵ Deut. 1:17.

¹⁶ Isa. 43:19.

¹⁷ Ezek. 3:27.

and the business of the other pastors. However, the Spirit impressed him to pray with and for selected pastors and their ministries.

Prior to this time, the writer was fairly sectarian in his approach to ministry and religious exposure. That is to say that as a pastor of the “remnant church,” he should not be affiliating with or sitting under the ministries of non-Adventists, and certainly not Charismatics or Pentecostals. This would soon change, as the Spirit revealed to him: “wherever and upon whomever the anointing is falling, I want you to be there, irrespective of gender, race, and denominational affiliation.” Following this revelation, the pastor began to take his members on Sunday morning field trips to spirit-filled,¹⁸ multiple service, African American churches so they could experience where God was leading (in terms of practice) their pastor and what God wanted to do within their church.

In December of 1997, the pastor attended Church of the Harvest in Los Angeles, California, where Bishop Clarence McClendon serves as Senior Pastor. This experience was exhilarating—the music, the organization, the great numbers who stood in line for a seat, the respect/honor for leadership, dedication, creativity, church growth—fifty or more were saved and/or joined the church during that particular (not atypical) 8:00 a.m. Service. The anointing in service was obvious, but what was even more obvious was the powerful anointing on the preacher and pastor. In the writer’s opinion, the speaker did not say anything that he had not been heard before. The speaker was not unusually dynamic, but the anointing of God attended this man. As one looked at this pastor and preacher of thirty-three years, the visiting pastor was drawn to him. The magnetism of the anointing on the preacher drew the writer, on that day, as it had drawn thousands in

¹⁸ “Spirit-filled” describes persons and churches that teach and practice all of the gifts of the Spirit, and embrace all of the elements of multi-dimensional prayer. Charasmatics, Pentecostals and Holiness are usually thus classified.

many days and years gone by. There was an unusual spiritual, supernatural attraction to him.¹⁹ As the writer sat there, the Holy Spirit revealed to him: “the power, anointing, and attraction that you see and feel can be yours also, but you’ve got to pay for it. You must wake up early every morning and spend time with Me and I will place a powerful anointing on you, as well.” The numerous *revelations* from God now required the pastor’s *obedience* to God.

Obedience

Committed to receive this tremendous anointing, this pastor began in January of 1998, his first prayer and word cell group ministry. He studied and prayed everyday with two deacons (Roy Armstrong and Henry Solomon) from the church from 9:00 a.m. to 12 noon, Monday through Friday. This seemed to be very disruptive for his daily schedule at first, but he soon developed the philosophy, “if it can’t be done after prayer and Word, it will have to keep until tomorrow.” This experience strengthened the deacons, as well as this pastor. Passages were studied, word studies were conducted and interpretation shared. As the sessions concluded, prayers would be offered for God to manifest the message and spirit of the particular passage in the hearts and lives of the suppliants. In addition, each day prayers were prayed regarding the pastor’s anointing, anointing of members, stirring up of the gifts of the Spirit, church growth (church to be filled up), revival, church building, 100 percent tithing and offerings, covering for key church leaders, specific member needs and the church’s youth. These three individuals were very diligent and intense in this prayer endeavor, and very soon, they saw the gifts of healing, intercession, word of wisdom, word of knowledge, faith, discerning of spirits, and tongues.

¹⁹ This is one of the characteristics of an anointed leader as cited in Chapter 2, “Anointing.”

Before long, the pastor and deacons began to stand up and testify in Prayer Meeting about the power and presence of God falling in the daily Word and Prayer sessions. The excitement of the three became contagious and before long many members desired a prayer revival. A schedule was created where prayer was taking place each day of the week. Many members began to attend. Very soon, the same intensity and fervor that was experienced with the initial three began to characterize the cell groups and the church's weekly Prayer Meeting. The Prayer Service format was changed to include more time for prayer and many prayers for healing and prosperity began to be answered in a very short period of time. Also during this time, the members became more aware of the gifting, power, and presence of the Holy Spirit. The Prayer Meeting soon employed all of the elements of multi-dimensional prayer.

Members were praying themselves and their gifts were being stirred up. There was striking spiritual electricity in the atmosphere of each multi-dimensional prayer setting. Prayer Meeting increased and most of the members attending prayer meeting went up to a higher spiritual level. In fact, the Spirit was so high many members would talk to those who did not come expressing what a blessing they had missed. The meetings had become so dynamic that members began bringing co-workers, schoolmates and neighbors, and before long this same spirit-filled excitement spilled over into the Sabbath worship service.

During this time, both the pastor and his members received a heightened awareness that the enemy was angry, because the multi-dimensional prayer was "giving birth" to powerful anointings in the lives of former "conservative traditional Adventists," crack-addicts, alcoholics, and the unchurched—and the devil was mad! The devil did not

mind them just “doing church,” but the moment that God began to use them to deliver people from dysfunctional and destructive lifestyles, the devil would step up his pace.

Therefore, it was determined that whenever the pastor went to speak somewhere, he would have to have Prayer Warriors present as his “covering.” The pastor and his members were *obedient* and responsive to God’s call to prayer cell groups characterized by multi-dimensional prayer—this was *obedience*, which would prepare them to receive God’s miraculous *impartation*. At this point Rainbow was quickly becoming a “Spirit-filled Seventh-day Adventist church.”²⁰

Impartation

When the writer arrived in California in July of 1992, he was committed to continue the vision of the Men’s Ministry that God had given to him. So he began by having annual Men’s Retreat in the mountains (attendees ranged from 50-75), which would soon be increased to twice per year (winter and summer). The ministry was called Toward Black Manhood, which specialized in rites-of-passage programs, men’s retreats, workshop facilitation, cultural and historical education, and urban youth restoration—all from an afri-centric perspective.²¹ However, as the writer conducted his last men’s retreat, the Spirit of God spoke to him and said:

²⁰ “Spirit-filled Seventh-day Adventist Church” is a term created by the writer to characterize Seventh-day Adventist Churches which embrace the entire biblical teaching of spiritual gifts and the elements of multi-dimensional prayer. Many Adventist churches have individuals in them that would be considered “Spirit-filled Seventh-day Adventists”.

²¹ The word “Afri-centric” means African-centered. The prefix “Afri” is used as opposed to the prefix “Afro” because the former denotes a land-base designation (i.e., *Africa*), while the latter is reminiscent of a hairstyle. This term is also used by other African American scholars such as Na’im Akbar in “Afri-centric Social Sciences for Human Liberation,” *Journal of Black Studies* 14, no. 4 (1984): 395-414; James Baldwin in “Notes of an Afri-centric Theory of Personality,” *Western Journal of Black Studies* 5 (1981): 172-79; and Dwayne C. Thomas [D. C. Nosakhere], “The Voices of Hip-Hop Culture,” *Message* Jan.-Feb. 1994, 7.

Toward Black Manhood²² is too narrow for what I'm about to do in you and through you. That name only speaks to African American men—I'm bigger than that! Remember the anointing comes to destroy the yokes and barriers that divide My people. I'm doing a new thing—a Spirit thing that doesn't regard race, gender, class, or denomination. I want you to change you're name of the ministry, because I want to use you to minister to pastors, pastor's spouses, women, men, couples, children, singles, and youth—anybody who is looking for deliverance, healing, wholeness and restoration."

Several months later God revealed the name "Access the Spirit Ministries" and the pastor began incorporation procedures—which also inspired the four-day, ecumenical Stop the Violence Conference "99 – "Equipping for Spiritual Warfare,"²³ which was held January 20-23, 1999 on the Campus of Loma Linda University in the city of Loma Linda, California.

It had come to the writer's attention that a great number of Christian churches around the country were celebrating the Year of Jubilee.²⁴ He subsequently researched it and decided to implement it in his church.

²² This is formerly an afri-centric Christian consulting firm as cited in D. C. Nosakhare Thomas, "Down for Whatever?" *Message*, Nov.-Dec. 1994, 8.

²³ Ecumenical speakers included: Dr. Jeremiah A. Wright, Jr., Senior Pastor of Trinity United Church of Christ, Chicago, Illinois; Pastor Ron Gibson, Senior Pastor of Life Church of God in Christ, Riverside, California; Pastor D. C. Nosakhare Thomas, Senior Minister, Rainbow Community Praise Center (Spirited-filled Seventh-day Adventist); Pastor Chuck Singleton, Senior Pastor of Loveland Church (Non-Denominational), Rancho Cucamonga, California; Attorney La'Chelle Woodert (Church of God in Christ); Ron Johnson (African Methodist Episcopal Church); Pastor William Dawson (Seventh-day Adventist); Dr. Erylene Piper-Mandy (Seventh-day Adventist); Dr. E. Dean Peeler (Seventh-day Adventist); Minister Angel Cohill (Spirit-filled Seventh-day Adventist); Pastor Anthony Paschal (Seventh-day Adventist); Pastor Raedorah Steward-Dodd (Full Gospel Baptist Fellowship); Pastor Ray Turner (Baptist); Mr. Hardy Brown (African Methodist Episcopal); Dr. J. Owen Smith (American Baptist); Professor Nenaji Jackson (Spirit-filled Seventh-day Adventist); and Dr. Craig Jackson (Seventh-day Adventist).

²⁴ Jubilee was celebrated in 1998 because there is the belief that literally Israel's future has implications for spiritual Israel. The nation of Israel celebrated 50 years (1948-1998) of being restored as a nation. Therefore, the Christian community took a cue from this and began to celebrate Jubilee based on Leviticus 25:10, 13 "And you shall consecrate the fiftieth year, and proclaim liberty throughout all the land to all its inhabitants. It shall be a Jubilee for you; and each of you shall return to his possession, and each of you shall return to his family. . . . In this Year of Jubilee, each of you shall return to his possession." Based on this text Christians beilieved that God would restore unto them everything that the enemy had taken in previous years.

The pastor decided to have a Jubilee Day of Prayer and Fasting, which after a week of praying and fasting, he would invite the members to fill out Jubilee Petition envelopes (see Appendix C). Members were asked to place in these envelopes pictures of incarcerated or unsaved loved-ones, bills, collection letters, and debt papers. Additionally, on the petition form one could check boxes that represented needs in the following areas: weight loss, finish a degree, promotion, healing, deliverance, purchase of home, spouse, children, career direction, property, relationships, vacation, tuition, marital happiness, increased faith, baptism of the Holy Spirit, anointing power of God, gift of the Spirit, fruit of the Spirit, etc. U.S. Mail and email petitions were received from various parts of the country. The staff placed them in envelopes and laid hands and prayed over each.

The pastor and members were fasting, praying and believing God for the recovery of these and other items based on the following texts:

Assuredly, I say to you, if you have faith and do not doubt, you . . . say to this mountain, be removed and be cast into the sea, it will be done (Matt. 21:21). Again, I tell you that if two of you on earth agree about anything you ask for, it will be done for you by My Father [sic] in heaven (Matt. 18:19). And I will do whatever you ask in My name, so that the son may bring glory to the Father [sic]. You may ask for anything in my name, and I will do it (John 14:13-14). Ask and you will receive, and your joy will be complete (John 16:24). Everything is possible for him [sic] who believes (Mark 9:23). Therefore I tell you, whatever you ask for in prayer, believe that you have received it, and it will be yours (Mark 11:24).

The congregation fasted and prayed the entire week, and concluded the fast on the “Jubilee Day of Prayer and Fasting,” Sabbath, Saturday, March 7, 1998. The program ran from 9:00 a.m. to Sunset, concluding with an agape feast (fruit, breads, and juices). The pastor and head elder (and church growth coordinator, Nathaniel Ervin, Jr.) planned a very special schedule to involve each major auxiliary of the church.

The day was extremely powerful. Each sermon, song, exhortation and prayer was Spirit-filled and inspiring. During the pastor's hour (11:30 a.m.-1:30 p.m.), the petition envelopes were layed on the altar and the Prayer Warriors laid hands on them, and the members laid hands on the Prayer Warriors, and prayers were offered up by the Prayer warriors for the Jubilee petitions. This practice took place every Sabbath and Wednesday night²⁵ there after until April 27th, at which time the petitions were prayed over and then burned at the "Petition Burning Celebration."²⁶

The greatest *impartation* of God's Spirit on that day came in the hour when the Prayer Warriors (Minister Angel, et. al.) ministered to the congregation one by one. People were healed, members fell under the power of God ("slain in the Spirit"), words of knowledge given, prophecies uttered, praise broke loose, tongues were spoken, dances were done, songs were sung, deliverances took place and breakthroughs were received. It was an incredibly miraculous outpouring of the Spirit of God

Between March 7th and April 27th, the writer saw and experienced more miracles than he had ever observed before. Every person that had placed a need for a car in the petition envelope received one. Each person that had asked for a new car received one (see Appendix C) for entire listing of Jubilee Miracles), except one sister, who received a new paint job instead.²⁷

It was like Pentecost all over again—this would be a "watershed experience" for the pastor and members of Rainbow. None of them had ever experienced an *impartation*

²⁵ The Spirit impressed the pastor in mid-April that the petition envelopes should be placed on the floor and walked on by each Prayer Meeting attendee during the prayer time.

²⁶ Elder Cleveland Hobdy, III and his musical group from San Diego ministered to the church on this day.

²⁷ The one exception was an individual who prayed for a new car, but was granted a new paint job instead.

of God's Spirit of this magnitude before—they had never witnessed an outpouring such as this before in their lives (especially not in an Adventist church).

In June, the writer coordinated a "Praise and Prayer Week of Revival"²⁸ for the pastors and members of the African American churches in the Southeastern California Conference of Seventh-day Adventists (headquarters in Riverside, California). The purpose for this week of revival was to seek God's direction for starting a new conference that would reflect the vision, mission and goals of the African American constituents. The revival took place at the Valley Fellowship Seventh-day Adventist Church²⁹ in Rialto, California and was entitled, "From Six Years of Wilderness to Six Days of Deliverance," some ministers and their congregations did not participate, because they were either too busy or did not believe in the concept of "deliverance." The speakers for the week were: D. C. Nosakhere Thomas, Cleveland Hobdy III, Jackson M. Doggette, Jr., George M. King, Angel Cohill and Anthony Paschal (see Appendix C for prayer schedule).³⁰

Each night prior to the preaching hour, Prayer Warriors were called upon to pray prayers of deliverance from or for certain areas. The anointing of God fell mightily; revelations were given, persons healed and collective direction was clarified by the leader, Elder Paschal. Many persons around southern California and throughout the

²⁸ This revival was coordinated by the writer (one of three such conference-wide events, i.e., Honor and Recognition Service—November 15, 1997 at Kansas Avenue S.D.A. Church in Riverside, California; Conference-wide New Year's Eve Prayer and Praise Service—December 31, 1997 at the 16th Street S.D.A. Church in San Bernardino, California) and sponsored by Black Adventist Ministerial Fellowship, Westerners United for Regional Conference and the African American Ministries Department of the Southeastern California Conference of Seventh-day Adventists.

²⁹ Dr. George M. King, who is the Senior Pastor of Valley Fellowship Church served as the host.

³⁰ Elder Anthony W. Paschal is the Vice President for African American Ministries at the Southeastern California Conference of Seventh-day Adventists (1992-present).

country prayed with them. Also during this week, the Rainbow Community Prsie Center Prayer Warriors were being trained for greater service and commitment, as they participated nightly.

Not only was the impartation of God's power evident at camp meetng, but is was also apparent during "Stop the Violence Crusades '97 and '98," at which time the writer's faith and preaching were enhanced. Also, during these evangelistic meetings the members of Rainbow faithfully worked for souls, engaged in spiritual warfare, and strengthened their personal commitment to God and the church. The result of these meetings was the deliverance of persons from alcohol, nicotine, sex, food, Marijuana, Crack-cocaine, and other destructive practices. Most importantly, the two crusades facilitated the growth of the Body of Christ by added over 100 persons—which was a true *impartation* of the Spirit and signaled even greater *manifestations* in the future.

Manifestation

Each year the African American Ministries Department of the Southeastern California Conference of the Seventh-day Adventists plans a ten-day camp meeting.³¹ In July of 1998, the camp meeting was held at the Drayson Center on the campus of Loma Linda University in Loma Linda, California, and the theme for camp meeting was, "Jubilee: A Call to Celebration, Restoration and Revival."³² The idea behind the theme was to encourage camp meeting attendees to become victors, instead of victims and take

³¹ "Camp meeting is a series of meetings held for a number of days generally in a rural or seminural setting, with provision for encampment on the grounds; a type of meeting now peculiar to the SDA Church and a few other denominations. SDA camp meetings are held in various sections of the world, usually annually, and at times when the weather is suitable for such occasions; customarily a camp meeting is conducted by a conference or an equivalent unit of church organization." "Camp Meeting," in Seventh-day Adventist Encyclopedia (Washington, D.C.: Review and Herald Publishing Association, 1976), 10:223.

³² The camp meeting theme was inspired by the writer and introduced to the Camp Meeting Taskforce Committee in February of 1998.

authority over the enemy. This was encouraged throughout camp meeting workshops (see Appendix C for listing of workshops).³³

Each of the workshops was well presented and proved a great blessing to the camp meeting attendees. However, the workshops that seemed to be the most appreciated were those that had to do with health, the spiritual disciplines and spiritual warfare. It seemed that members were hungering for the Word and spiritual empowerment. It seemed that the preaching and the workshops set the tone for an extremely anointing camp meeting.

In addition to the preaching and workshops, there was also a new feature added to camp meeting this year. This feature was the Jubilee Praise and Prayer Meeting that took place each evening during camp meeting at 6:00 p.m., in the Chan Auditorium at the Loma Linda Elementary School in Loma Linda, California. These services were conducted by this pastor and featured: ministry of the Word, music ministry, exhortation, praise/worship, anointing, and healing for the body, mind and spirit.

Prayer Warriors and altar workers were used nightly to minister to attendees, pray, and to lay hands on the Jubilee petition envelopes.³⁴ Most nights the attendance ranged from 40-75 persons. It was expressed that some ministers and members were not interested in attending the meetings, because they were viewed as unorthodox (Adventism), emotionally-driven and sensationalized. These thoughts arose as uninhibited exuberant praise, laying on of hands, anointing, shouting, clapping and other elements of multi-dimensional prayer were practiced.

³³ Camp meeting workshops were coordinated by the writer.

³⁴ It should be noted that the writer and the prayer warriors laid hands on and prayed for more than three hundred petition envelopes individually in order that God might respond to the needs of the people.

One guest speaker, who observed the above, remarked to another colleague, “Where is Thomas going with this?” Suggesting that the practice of multi-dimensional elements would cause the writer to leave the ranks of Seventh-day Adventist ministry. This was not surprising, because the writer has observed that when different or unconventional practices are employed, people often become jealous, threatened, intimidated or fearful for that person’s future, or the future of the status quo. People do not like change, and growth makes most very uncomfortable (especially among Adventists, who tend to be very conservative and entrenched in the status quo). However, there were many who were blessed each and every night, and the most important aspect was the *manifestation* of the miraculous in our midst.

Nightly, testimonies were awesome and were received with enormous enthusiasm (see Appendix C for testimonies that were reported). Practicing multi-dimensional prayer is the fire that has revived the pastor’s church and the same formula (multi-dimensional prayer) worked at campmeeting and rendered extraordinary results in a very short time.

God wasn’t finished yet! Upon the return of the writer and his church members from camp meeting to the church, there were a number of persons who experienced the campmeeting Praise and Prayer Meetings (multi-dimensional prayer) and decided to begin attending Rainbow, either for just prayer meeting or would join.

One side of the 200-seat church was practically filled for prayer meeting.³⁵ Before camp meeting the average prayer meeting attendance was 12 adults; after camp

³⁵ There are very few African American Adventist churches (large or small) in the Southeastern California Conference that have more than 10% of their Sabbath worship service attendance at Wednesday night prayer meeting. However, the practice of multi-dimensional prayer has increased Rainbow’s Wednesday night prayer meetings attendance to more than 57% of the Sabbath worship service attendance.

meeting there was a 125% increase (27 adults). Before camp meeting the average church attendance was 27 adults; after camp meeting there was a 74% increase (47 adults). Before camp meeting Sabbath School attendance averaged 22; and after camp meeting 113% increase (47).

After camp meeting, there was a very high spirit in the church and many members were excited about the atmosphere of increased enthusiasm, the church's growth, and the increased gifting among both the pastor and members. Soon the pastor was inspired to launch the "Jubilee Debt Cancellation Month." This was held during the month of September. The pastor's rationale for this month was as follows:

The Nation of Israel began their Jubilee Celebration on Tuesday, September 29th, "Yom Kippur" (The Day of Atonement). Spiritual Israel has celebrated Jubilee all year in recognition of the fifty years that Israel has been a nation (1948-1998). Therefore, we can expect to receive even greater blessing beginning the month of September based on this combined celebration and "release" of God. God has blessed us so much already—many Jubilee miracles have been manifested, and God ain't finished yet! Therefore, we hereby declare the month of September, "Jubilee Debt Cancellation Month" at Rainbow Community Praise Center of Seventh-day Adventists.

The Spirit of the Lord told me that these instructions are to be followed without variation to reap your miracles(see eight point instruction in appendix).

You may feel like this is dumb, stupid, irrational or perhaps impossible. If you feel that way you are right! This idea is just as dumb, stupid, irrational and impossible as it was for God to send the young boy, David (you) out to kill the giant warrior Goliath (your debt) with a rock (letter) and sling shot (prayer).³⁶ Well, you are young, but courageous (faith) David, Goliath is your debt (enormous), the rock is the letter and the slingshot is the prayer that we will pray.

Furthermore, you may feel as though God would not wipe out this debt because you created it. Well, the truth of the matter is that God is in busy of wiping out a lot of stupid things we do (sin)—willingly and intentionally. However, the James 5:18 says: "If we confess our sins, He [sic] is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." Scripture says, "... you shall grant a release of debts. And this is the form of the release; every creditor who has lent anything . .

³⁶ 1 Sam. 17:25-50.

. shall release it; he shall not require it . . . because it is call the Lord's release."³⁷ Like wise the Scripture says: "Having wiped out the handwriting of requirements (monetary obligations, debt) that was against us, which was contrary to us. And He (Jesus) has taken it out of the way, having nailed it to the cross. Having disarmed principalities and powers. He made a public spectacle of them, triumphing over them in it."³⁸ "What shall we say to these things? If God is for us, who can be against us? He [sic] who did not spare His [sic] own Son, but delivered Him up for us all, how shall He [sic] not with Him also freely give us all things?"³⁹

Lastly, God has give us the following promises that we must claim through out "Jubilee Debt Cancellation Mont"and the rest of our lives: ". . . if you have faith and do not doubt, you... say to this mountain, be removed and . . . it will be done" (Matthew. 21:21). ". . . if two of you on earth agree about anything you ask for, it will be done. . . ." (Matthew 18:19). ". . . I will do whatever you ask in My name. . . . You may ask for anything in my name, and I will do it" (John 14:13-14). "Ask and you will receive. . ." (John 16:24). "Everything is possible. . ." (Mark 9:23). ". . . whatever you ask for in prayer, believe that you have received it, and it will be yours" (Mark 11:24).⁴⁰

The program was commenced on the first Sabbath in September, with various afternoon seminars on finance, debt-cancellation, etc., throughout the month. During the month, members gave testimonies regarding what God had done in their finances (see appendix C for a partial listing of Jubilee Debt Cancellation before and after 9/4/98).

This program proved to be extremely successful. Members are still being blessed as a result of the their obedience, faithfulness and the grace of God. The above is truly an indication that the Spirit of God has been *manifested* though the practice of multi-dimensional prayer at the Rainbow Community Praise Center of Seventh-day Adventists.

³⁷ Deut. 15:1-2.

³⁸ Col. 2:14-15.

³⁹ Rom. 8:31-32.

⁴⁰ D. C. Nosakhere Thomas, "God Said Give It Back!" sermon, delivered at Divine Worship Service, Rainbow Community Praise Center of Seventh-day Adventists, Rancho Cucamonga, Calif., 15 Aug. 1997.

CHAPTER 4

Qualitative Research Results

Instrument

This survey is a qualitative questionnaire, which in general, was created to ascertain the impact of multi-dimensional prayer (MDP) on the spiritual lives of the members of the Rainbow Community Praise Center of Seventh-day Adventist. The questionnaire seeks to explore the impact of multi-dimensional prayer by asking the subjects a total of twenty (20) questions, with five (5) questions divided between the following four (4) areas: prayer, leadership, empowerment and church morale.

The questionnaire asked the subjects to respond to each of the twenty (20) questions based on 0-9 scale, where 0 is the lowest and 9 is the highest. 0-3 represents a low rating, 3-6 represents an average rating, and 6-9 represents a high rating. Also, the subjects were asked to circle "NA" in the event that a question and/or period was not applicable to the respondent.

The questionnaire employed three periods for its analysis. The three periods are as follows:

Table 2

Basis of Qualitative Instrument

Period	Duration	Dates	Implementation
1	7 Months/210 Days	Aug. '97 – Feb. '98	No MDP Ministry
2	7 Months/210 Days	Mar. '98 – Sept. '98	MDP Ministry
3	1 Month/30 Days	October 1–31, 1998	MDP Ministry without the Pastor

In period 1, the pastor and the members were just being introduced to multi-dimensional prayer as they navigated from *desperation* to *obedience*. During this time both the pastor and members were defining the prayer ministry.

In period 2, there was a great deal of spiritual activity in the church and the church had become fully engaged in the implementation of multi-dimensional prayer with all of its elements. Hence, during this period there is great deal of prayer ministry taking place, and there are tremendous *impartations* and *manifestations* of the Spirit.

In Period 3, there is very little pastoral charisma, vision, presence or leadership, as the pastor left for his annual vacation and the church was left in the hands of the very capable Head Elder and Church Growth Coordinator, Nathaniel Ervin, Jr. Many powerful speakers preached during this period, including Elder Ervin.

Goals

This questionnaire was given in general to ascertain the impact of multi-dimensional prayer in the spiritual lives of the members of Rainbow Community Praise Center of Seventh-day Adventists. However, more specifically, the intent was to measure the impact that multi-dimensional prayer had on: (1) the prayer life of the members, (2) the leadership of the church, (3) the empowerment of the members, and (4) the church's overall morale. Additionally, the instrument intended to determine to what extent the pastor's absence would influence the implementation of multi-dimensional prayer, and whether or not his absence affected the quality of member spirituality in the areas of prayer, leadership, empowerment and morale.

Procedure

The questionnaire survey was administered on Saturday, November 14, 1998 to members of the Rainbow Community Praise Center immediately following the divine worship service. It was explained to the subjects that this information would be kept anonymous, and the results of which would be used as a qualitative research tool for a doctoral project.

The instrument was explained in detail and each subject was asked to be truthful, representing as accurately as possible his or her feelings and thoughts concerning each question. Subjects were asked to return questionnaires upon completion to designated helpers.

Subjects

The survey was administered to members of the Rainbow Community Praise Center in Rancho Cucamonga, California. Their ages ranged from 12 to 67. Thirty-five (35) of the possible forty-seven (47) subjects actually participated (representing 74% of the attending membership) in the questionnaire. Approximately 97% of the subjects were female and 3% male respondents. Further demographics on the subjects are unavailable.

Findings

It was determined that with little exception, the mean (average) values for each question increased between periods 1 and 2, and decreased between periods 2 and 3. Additionally, the mean values in period 3 are, overall, higher than they were in period 1. The performance of the standard deviation and variance confirm this analysis, in that they performed as expected (in general). For example, in question 1, the scores increase between periods 1 and 2, while the standard deviation and variance both decline between periods 1 and 2, and increase as the mean value decreases between period 2 and 3.

Essentially, the findings suggest that in period 1, when there was little or no multi-dimensional prayer, the scores were consistently lower than period 2. Conversely, period 2 had significantly higher scores in every area, as the practice of multi-dimensional prayer was in full implementation in the church's ministry. Also, in Period 2 scores were higher than period 3, at which time the pastor was absent due to vacation. While period 3 has lower scores than period 2, it has significantly higher scores than period 1, when multi-dimensional prayer was scarcely implemented. It also should be noted that the average of each question, in each category and in each period, ranked in the high rating area (6-9), with the exception of question 15. This registered percentages of 5.1% in period 1 and 5.7% in period 3, but was 6.0% (low end of high rating) in period 2.

In period 2 there was an overall increase in prayer, leadership effectiveness, member/church empowerment and church morale, because of fully engaged multi-dimensional prayer. Between periods 1 and 2 (multi-dimensional prayer), there is a obvious increase in member spirituality, which is consistent throughout each category according to the following data:

Table 3

Survey Results Between Periods 1 and 2

PRAYER (Periods 1-2)		
Question	% Increase	% Decrease
Obedience to God	6.9% to 7.6% = 7%	-----
Ability to Praise God	7.4% to 8.0% = 1%	-----
Level of Faith	7.2% to 7.8% = 7%	-----
Answered Prayer	6.6% to 7.4% = 8%	-----
Regular Prayer/Frequency	7.0% to 7.5% = 5%	-----

Table 3, Continued

LEADERSHIP		
Question	% Increase	% Decrease
Pastor's Preaching	7.45% to 8.0% = 5.5%	-----
Pastor's Ability to Minister	7.12% to 8.06% = 9.4%	-----
Pastor's Vision/Mission	6.6% to 7.3% = 7.0%	-----
Trust in the Pastor	7.40% to 7.66% = 2.6%	-----
Pastor's Spiritual Gifting	7.2% to 7.7% = 5%	-----
EMPOWERMENT		
Question	% Increase	% Decrease
Spiritual Gifting	6.9% to 7.5% = 6%	-----
Community Outreach	5.1% to 6.0% = 9%	-----
Healing and Miracles	6.20% to 7.30% = 1.1%	-----
Finances and Prosperity	6.2% to 7.0% = 8%	-----
Reaching Lost Souls	6.9% to 7.4% = 5%	-----
MORALE		
Question	% Increase	% Decrease
Worship Service Quality	6.9% to 7.7% = 8%	-----
Relationships/Interaction	6.8% to 7.2% = 4%	-----
Unity and Cooperation	6.8% to 7.3% = 5%	-----
Attendance/Participation	7.7% to 8.2% = 5%	-----
Giving Tithes/Offerings	6.9% to 7.5% = 6%	-----

The second major goal of this research was to determine to what extent the pastor's absence would influence the implementation of multi-dimensional prayer, and whether or not his absence would impact the quality of member spirituality in the areas of prayer, leadership, empowerment and morale. The data indicate that between periods 2 and 3 there was a decreased impact of spirituality in the lives of the members and church. The research indicates the following:

Table 4

Survey Results Between Periods 2 and 3

PRAYER (Periods 2-3)		
Question	% Increase	% Decrease
Obedience to God	7.6% to 7.7% = 1%	-----
Ability to Praise God	-----	8.0% to 7.9% = 1%
Level of Faith	7.8% to 7.9% = 1%	-----
Answered Prayer	7.4% to 7.5% = 1%	-----
Regular Prayer/Frequency	-----	7.5% to 7.2% = 3%
LEADERSHIP		
Question	% Increase	% Decrease
Pastor's Preaching	-----	8.0% to 7.6% = 4%
Pastor's Ability to Minister	-----	8.06% to 7.3% = 7.6%
Pastor's Vision/Mission	-----	7.3% to 6.7% = .60%
Trust in the Pastor	-----	7.6% to 7.5% = 1%
Pastor's Spiritual Gifting	-----	7.7% to 7.3% = 4%

Table 4, Continued

EMPOWERMENT		
Question	% Increase	% Decrease
Spiritual Gifting	-----	7.5% to 7.2% = 3%
Community Outreach	-----	6.0% to 5.7% = 3%
Healing and Miracles		7.3% to 6.4% = 9%
Finances and Prosperity	7.0% to 7.6% = 6%	
Reaching Lost Souls		7.4% to 7.1% = 3%
MORALE		
Question	% Increase	% Decrease
Worship Service Quality	-----	7.7% to 7.0% = 7%
Relationships/Interaction	-----	7.2% to 6.5% = 7%
Unity and Cooperation	-----	7.3% to 7.0% = 3%
Attendance/Participation	-----	8.2% to 7.6% = 6%
Giving Tithes/Offerings	-----	7.5% to 7.4% = 1%

It is obvious that in each question and in each category the pastor's absence significantly impacted member spirituality, empowerment and the church's ability to do effective ministry. However, it should be noted that there were four exceptions to this observation which are questions 3, 8, 9 and 19. Question 3 measures member obedience to God. This exception can be explained because obedience to God is viewed as a gradual internal maturation process, which tends to be motivated by the one's yielding to the Holy Spirit in their life. Thus, the more obedient one becomes, the more obedient one

can be. Hence, the pastor's absence had very little significance for this very personal process.

Secondly, question 8 evaluates the member's level of faith. Like question 3, the exercise and building of faith tends to be a progressive inner development, which is aided by the Holy Spirit and enhanced by performance. Additionally, it may be speculated that member's faith was compelled to increase in the absence of the pastor, as their dependence factor was minimized.

Thirdly, question 9 estimates the frequency of member answered prayer. Again, like questions 3 and 8, question 9 signals an advancing personal course that is increasingly improved due to one's practice and refinement in the art of prayer. So that as one increases, perfects and exercises prayer, it will naturally yield greater results as with practicing any trade or skill, i.e., plumbing, preaching, basketball, typing, etc. So then, the answered prayer had more to do with the member's exercise of prayer than it did the pastor's presence.

Lastly, question 19 gauges the financial success and prosperity of members. This exception can be attributed to the fact that the church began its "Jubilee Debt Cancellation Month" at the beginning of September. So what this shows is that the debt cancellation and financial improvement process was a protracted activity, which required/ allowed the members to implement new financial strategies and reap the benefits over a period of time. Hence, much of the results after compiling debt, writing letters, communicating with creditors, credit bureaus, and receiving responses, may not have transpired for at least thirty days. Additionally, the material that was taught and lectured upon during the month would take time to be activated. Therefore, it is logical that the

finances and prosperity of the member should increase during the thirty days of the pastor's vacation.

Overall this study authenticates the writer's hypothesis in light of the research findings that the implementation of pastor-motivated, multi-dimensional prayer enhances the church in the areas of prayer, leadership, empowerment and morale.

CHAPTER 5

Evaluation and Conclusion

Pastor-motivated, multi-dimensional prayer is the major component for successful ministry. It serves as a means of revival in the life of the local church, and is essential for local church and member empowerment.

Many pastors and parishioners believe that their educational training, talents, and skills alone will suffice in ministering for the cause of God. However, multi-dimensional prayer is essential to ministry and to leadership. Multi-dimensional prayer is the single most vital tool of successful ministry.

Multi-dimensional prayer creates contact with the spirit-world, accesses power to perform signs/wonders, grows the fruit of the Spirit, manifests the gifts of the Spirit, and fosters health and healing in the Body of Christ. Through it, God imparts wisdom, knowledge, discernment, direction and clarity. Multi-dimensional prayer is both transformative and restorative to the minds and hearts of hurting humans.

Multi-dimensional prayer is not merely an emotion-driven, sensationalized, charismatic practice, but it is rather the foundational and indispensable ingredient for reviving and empowering (i.e., increased participation and productivity in the areas of worship, preaching, obedience to God, unity, ministry, praise, love, nurture, faith, giving, vision, mission, trust in leadership, community outreach, gifting, healing, miracles, restoration, prosperity) the local church and its members.

As this multi-dimensional prayer journey began in the period of *desperation*, it was made abundantly clear that no considerable progress will be made for God or toward God, until one becomes desperate for God to revive and empower one's life and ministry. One must hunger and thirst for God's anointing. One must desire a personal and

corporate revival before it can take place. Randy Maxwell points out: “We must be willing (desperate) to be revived. The only thing preventing revival from coming is the lack of interest on the part of God’s people in pursuing it.”¹ Revival has to be *desperately* sought after with all one’s mind, body and spirit.

It should be understood that revival and empowerment comes as one has *positioned* his or herself in prayer to receive it. Prayer is the most important God-inspired human enterprise that one can become involved in. Prayer always makes the difference in revival and empowerment. Maxwell illustrates:

On the Day of Pentecost, they were all together in one place, praying for the promised blessing of the Holy Spirit, when the church was born and three thousand new believers were added to the group (Acts 2:1, 41). Prayer was one of [the] primary activities of their church life (Acts 2:42), and the apostles considered prayer to be their primary duty (Acts 6:4).

The book of Acts is replete with examples of the young church at prayer: for Peter’s releases from prison (12:5), to appoint new elders (14:23), and when calling the first missionaries (13:3).²

The revival and release of power come from time spent in prayer, asking the Holy Ghost to empower. The power is available just for the asking (prayer). Jesus says in Matthew 7:11, “If you then, being evil, know how to give good gifts to your children, how much more will your Father [sic] who is in heaven give good things to those who ask (pray) Him [sic].” Kent R. Wilson contends:

The early Church visibly depended on prayer as the means of releasing the power of God. Their belief in the role of public prayer was clear: “If we do not pray, God will not act.” They understood there existed a hope and a unique spiritual power in the prayers of the Church. .

. . .³

¹ Randy Maxwell, If My People Pray: An Eleventh-Hour Call to Prayer and Revival (Boise, Idaho: Pacific Press Publishing Association), 157.

² Ibid., 130-31.

³ Kent R. Wilson, “The Lost Art of Group Prayer,” Discipleship Journal 7 (March/April 1994): 44.

It has been stated “much prayer—much power, little prayer—little power, no prayer—no power.”⁴ There has not been a more accurate statement made concerning God’s ability to empower humanity through prayer.

As one *positions* him or herself in prayer, it is imperative that he or she also *expect* the blessings and provisions of God. This speaks to the issue of faith that is so necessary in the life of the Christian. For “without [expectation] it is impossible to please [God]... for the person who comes to God must [expect] that [God will] reward those who diligently seek [God].”⁵ Not only must one expect the blessings of God, but also expect that the enemy will mitigate against God’s will for one’s life. That’s why Paul instructs:

Be strong in the Lord and in the power of His [*sic*] might. Put on the whole armor of God, that you may be able to stand against the wiles (strategies to thwart God’s plan) of the devil. For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places. Therefore take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand. Stand therefore, with multi-dimensional prayer (faith, agreement, fasting, praying in the Spirit, uninhibited exuberant praise, confession, cleansing, intercession, anointing, laying on of hands, operating in the gifts of the Spirit, rebuking, binding, loosing, pleading Jesus’ name and blood, hearing, listening, obeying, honoring, and expecting).... Praying always with all prayer and supplication in the Spirit, being watchful to this end with all perseverance and supplication for all the saints.⁶

Multi-dimensional prayer employs the strategies of spiritual warfare to withstand and defeat the devil. The employment of multi-dimensional prayer makes one a victor and not a victim. “For in all these things we are more than conquerors through Him (Christ)

⁴ Author unknown. Traditional statement made in the African American church and community.

⁵ Heb. 11:6.

⁶ Eph. 6:10-18.

who loved us.”⁷ Therefore, the child of God can begin to give God uninhabited exuberant praise, because God has promised us the victory. “Don’t wait till the battle is over--shout now!” For “they overcame him (devil) by the Blood of the Lamb and the word of their testimony.”⁸

Those that place themselves in an attitude of expectancy will surely hear from God in revelations. God wants to reveal God’s Own will to humanity. God revealed to the writer who his primary prayer partner and spiritual mentor would be. God revealed that God is no respecter of persons and will use who ever God chooses, as long as the vessel or vessels are willing to be obedient and used of God. It is a very rare occurrence in the Adventist church to find laypersons that see it as their duty to unselfishly serve the man or women of God. This is a noteworthy trait that far too few members have. This ability to serve the men and/or women of God is borne out of a deep love, respect and honor for God and the leader. Paul says “The [leaders] who direct the affairs of the church well are worthy of double honor, especially those whose work is preaching and teaching.”⁹ It is tragic, but today, far too many have more respect and honor for their secular employers at work, than they do for the man or woman of God whom God has placed over them to shepherd, cover, and instruct in spiritual things.

Many Christians feel that by serving they are less; whereas Jesus suggested that a person does not become great unless he or she can master the lost art of serving. Nothing is lost from a person who gives in service to the leader. In fact Scripture says “I tell you the truth, anyone who gives [the leader] a cup of water in my name because you belong to

⁷ Rom. 8:37.

⁸ Rev. 12:11.

⁹ 1 Tim. 5:17 (NIV).

Christ will certainly not lose his [or her] reward.”¹⁰ It is the writer’s opinion that Christians have forfeited blessings of God due to their unwillingness to unselfishly serve God’s leaders. Jesus says “I tell you the truth... no one who has left home or brothers or sister or mother or father or children or fields for me and the gospel will fail to receive a hundred times as much in this present age and in the age to come, eternal life.”¹¹ It has been observed in each of the five fast growing, multi-service churches visited that obedience, honor, respect and service to leaders are vitally important for church growth and a firmly established organizational structure. This is evident in corporate America and God requires that it be no less evident (should be more evident, i.e., “double honor”) within the Body of Christ. God desires yielded vessels that will not offer to God less than their best.

God wants to impart the Holy Spirit again as God did on Pentecost. The church of the Living God should be anticipating a miraculous out-pouring of God’s Spirit. Those who have enlisted in God’s service have been promised enormous power and authority:

He (Jesus) called [them]. . . . and gave them authority to drive out evil spirits and to heal every disease and sickness (Matt.10:1). I have given you authority to trample on snakes and scorpions and to overcome all the power of the enemy. . . (Luke 10:19-20). Heal the sick, raise the dead, and cleanse those who have leprosy, drive out demons. . . (Matthew 10:8). They went out and preached that people should repent. They drove out many demons and anointed many sick people with oil and healed them (Mark 6:12-13). . . . He (Jesus) gave them power and authority to drive out all demons and to cure diseases (Luke 9:1). “Lord, even the demons submit to us in your name” (Luke 10:17). And these signs will accompany those who believe: In my name they will drive out demons; they will speak in new tongues (Mark 16:17). He touched her hand and the fever left her, and she got up and began to wait on him (Matthew 8:15). . . . Peter and John placed their hands on them, and they received

¹⁰ Mark 9:41 (NIV).

¹¹ Mark 10:29-30 (NIV).

the Holy Spirit . . . (Acts 8:17). . . . On hearing this, they were baptized into the name of the Lord Jesus. When Paul placed his hands on them, the Holy Spirit came on them, and they spoke in tongues and prophesied (Acts 19:5-6). Do not neglect your gift, which was given you through a prophetic message when the body of elders laid their hands on you (1 Timothy 4:14). . . . They speaking boldly in the Lord, which gave testimony unto the word of [God's] grace, and granted signs and wonders to be done by their hands (Acts 14:3). And they continued steadfastly in the apostles' doctrine and fellowship, in the breaking of bread, and in prayers. Then fear came upon every soul, and many wonders and signs were done through the apostles (Acts 2:42-43). [Then Jesus said, all that I have done is nothing for] *anyone* who has faith in me will do what I have been doing. He or she will do even *greater things* than these. . . (John 14:12).

It is the opinion of the writer that God is going to pour out God's Spirit 'upon all flesh' and that it will not be in the too distant future. Great impartations and manifestations of the Spirit have and will take place all over the world. There also seems to be a clue that God is going to finish things ("latter" rain)¹² with a "greater"¹³ measure of extraordinary signs and wonders than the Early church experienced in its inception ("early" or "former," rain). A careful reading of the Bible describes the post-Pentecost capabilities of the apostles thusly:

¹² "[T]he experience at Pentecost [is referred to] as the 'early,' or 'former' rain, and to the divine favor that will accompany the efforts put for the by consecrated believers under the guidance of the Holy Spirit at the end of time as the 'latter rain.'" "Latter Rain," in Seventh-day Adventist Encyclopedia, 10:766. "The outpouring of the Holy Spirit on the day of Pentecost was the former rain, but the latter rain will be more abundant." Ellen G. White, Christ's Object Lessons (n. d.), 121 as cited in "Latter Rain," 766.

¹³ John 14:12.

Table 5
Apostolic Gift after Pentecost

Created unity among Body	Acts 2:42
Signs and Wonders	Acts 2:43
Established/Maintained doctrine	Acts 2:42
Promoted Prayer/Worship	Acts 2:42, 47
Church Growth	Acts 2:47
Overseer of Churches	Acts 8:14; 9:32
Write/Receive Revelation	Ephesians 3:5
Establish the Church (Structure)	Ephesians 2:20
Interpreted Prophecy	Acts 2:14-36
Defended Truth	Philippians 1:7, 17
Exposed false doctrine	Galatians 1:6-9
Upheld Discipline	2 Corinthians 13:1-6
Established Church Structure (Operated in multiple giftings) ¹⁴	Romans 15:17-20

Many denominations have not acknowledged Christ's ascension gift of "apostle" to the church. Eph. 4:10-11 says "...the One who ascended far above all the heavens.... Himself gave some to apostles, some prophets, some evangelist, and some pastors and teachers." Now, in most churches there is no argument regarding the veracity of the evangelist, pastor and teacher, but when it comes to the modern day apostle and prophet many churches (Adventist included) become very nervous. Fast growing multi-service churches expect these gifts just as readily as the other gifts. In fact Paul states in Ephesians 2:19-20 that "the household of God [has] been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone." Bill Hamon suggests that the church is once again in the dispensation of the apostle:

¹⁴ "Apostles," *Biblical Cyclopedic Index*, Holy Bible, The Open Bible expanded ed. (Nashville: Thomas Nelson Publishers, 1985), 55.

Table 6

Restoration of Five-Fold Ministry Gifts¹⁵

Year	Movement	Major Truth Restored
1500	Protestant Movement	Salvation by <u>grace</u> through faith.
1600	Evangelical Movement	Water baptism, separation of church and state.
1700	Holiness Movement	Sanctification, church set apart from the world.
1800	Faith Healing Movement	Divine healing for physical body, healing in the atonement.
1900	Pentecostal Movement	Holy Spirit Baptism with speaking in tongues and gifts of the Spirit.
1950	Latter Rain Movement	Prophetic presbytery, singing praises and melodious worship.
1950	Deliverance Evangelism	<u>Evangelist</u> ministry and mass evangelism reactivated.
1960	Charismatic Movement	Renewal of all restored truth to all past movements churches. <u>Pastors</u> were restored to being sovereign head of the local church.
1970	Faith Movement	Faith confessions, prosperity and victorious attitude and life. <u>Teacher</u> ministry reestablished as a major fivefold minister.
1980	Prophetic Movement	Prophetic activating gifts, warfare praise, prophets to nations. <u>Prophet</u> ministry was restored and a Company of prophets brought forth.
1990	Apostolic Movement	Miraculous signs and wonders, <u>Apostolic</u> ministry and unity, great Harvest of souls. Apostolic ministry being restored to bring divine order and structure, finalize restoration of fivefold ministers.

The Bible and movements in Christian history seem to support Hamon's position. The tragedy is that so many churches have rejected, or simply not acknowledged this particular gift and will consequently suffer spiritual loss and lack of church growth due to the Spirit of God being quenched. Wagner believes that apostles have been and are with the church today. He informs:

The biblical evidence strongly supports the continuity of the gift of apostle. . . . Furthermore, the warnings against 'false apostles' would be nonsense if apostles were limited to the [original] Twelve (2 Cor. 11:13). .

¹⁵ Bill Hamon, Apostles, Prophets and the Coming Moves of God (Shippensburg, Pa.: Destiny Image Publishers, 1997), 107.

... Through the ages as well as today, many of God's gifted servants have been and are true apostles. [Other names for apostle are] bishop, district superintendents, overseers, moderators, conference ministers, presidents, executive secretaries. . . . [Modern day apostles are] Chuck Smith (Calvary Chapel), John Wimber (Vineyard Christian Fellowship), Larry Tomczak (People of Destiny), David Yonggi Cho (Full Gospel Churches—Korea), William Kumuyi (Deeper Life Bible Church),” [Frederick K. C. Price (Crenshaw Christian Center), Charles Blake (West Angeles C.O.G.I.C.), Mark Hanby (Hanby Ministries), Creflo Dollar (World Changers Ministries), Eddie Long (New Birth M.B.C.), Rod Parsley (World Harvest Church), Eric Morrison (Word of Life Christian Church), Thomas D. Jakes (Potter's House), Kenneth Ulmer (Faithful Central M.B.C.), and so many more that haven't yet gone on television, etc.].¹⁶

As stated above, pastor-motivated, multi-dimensional prayer is the major component for successful ministry. It serves as a means of revival and empowerment among church leaders and members. Multi-dimensional prayer enhances the local church by increasing: obedience to God, ability to praise God, trust in God, frequency of answered prayer, and prayer regularity/duration.

Many pastors and leaders believe that their educational training, talents, and skills alone will suffice in ministering for the cause of God. However, multi-dimensional prayer is essential to leadership, and is the single most vital tool of successful ministry. For it improves: preaching, ability to minister, vision, mission transmission, implementation, trust of members in leadership, and spiritual gifting of leader.

Through the implementation of multi-dimensional prayer, member quality of life and spiritual potential will be enormously enhanced. Members will be empowered with: greater gifting, immense community sensitivity/outreach, a measureless capacity to receive/perform healing/miracles, enhanced finances/prosperity, and a more intense desire to save lost souls.

¹⁶ Wagner, Your Spiritual Gifts Can Help Your Church Grow, 181-84.

Multi-dimensional prayer creates contact with the spirit-world; accesses power to perform signs/wonders; grows the fruit of the Spirit; manifests the gifts of the Spirit and fosters health and healing in the Body of Christ. Through it God imparts wisdom, knowledge, discernment, direction and clarity. It is both transformative and restorative to the minds and hearts of the hurting. Therefore, it has a significant increase in member morale that: elevates the church service, increases relationship/interaction, enhances the spirit of unity/cooperation, improves attendance/participation, and remarkably impacts the giving of tithes/offerings.

As this study is being terminated, it is appropriate that the writer share conclusions with the Body of Christ in general, and the Seventh-day Adventist Church in particular. Generally speaking, it would be profitable if multi-dimensional prayer were taught at every academic level, especially college and seminary. The writer matriculated through college, and seminary (twice) without being exposed once to a course on prayer.

Secondly, multi-dimensional prayer ought to be taught and practiced in every segment of the church. The research proves that all aspects of the church are enhanced through the implementation of multi-dimensional prayer. Furthermore, the field research indicates that each of the five fast growing multi-service churches employed the use of multi-dimensional prayer with enormous results. A closer study of two particular churches in the field study revealed a striking fact:

Table 7

Comparison of Conservative-Evangelical and Pentecostal-Charismatic Churches

Demographic Data	Kansas Avenue Church	Life Church
Current Pastor	Dr. Jesse L. Wilson	Rev. Ron M. Gibson
Current Pastors' Tenure	7 years	10 years
Location	Riverside, California	Riverside, California
Year Established	1964	1987
# of Weekend Services	One	Four
Average Attendance	400-500	600-700
Membership '83, '88, '93, '98	'624, 849, 1,256, 1,436	0, 100, 1,500, 3,000
Mid-Week Prayer Attendance	50-75	50-75
Denomination	Seventh-day Adventist	Church of God in Christ
Theology	Conservative-Evangelical	Pentecostal-Charismatic
Multi-Dimensional Prayer	No	Yes

Table 8

Comparison of Evangelical and Pentecostal Church Growth from Same Inception

Demographic Data	Rainbow Community Praise Center	Cathedral of Praise
Current Pastor	D. C. Nosakhere Thomas	Craig Johnson
Current Pastors' Tenure	45 Months	45 Months

Table 8, Continued

Location	Rancho Cucamonga, CA	Riverside, CA
Year Established	1995	1995
# of Weekend Services	One	Three
Average Attendance	75-85	200-250
Membership '98	150	450
Mid-Week Prayer Attendance	25-30	50-75
Denomination	Seventh-day Adventist	Non-Denominational
Theology	Pentecostal-Charismatic Beginning in '97	Pentecostal-Charismatic
Multi-Dimensional Prayer	Yes. Beginning in '97	Yes

While there has not been enough data to make an overwhelming or conclusive point. However, the literature and above tables (which are a sample comparison of 2 Seventh-day Adventist Churches and 2 Pentecostal Churches), seem to suggest that there is a relationship between Pentecostal theology/practice and church growth. While the comparison is by no means conclusive it does seem to indicate that the Life Church of God and Christ grew significantly faster in a shorter period of time than did the Kansas Avenue Seventh-day Adventist Church.

In Table 8, this particular sample of church growth involving Rainbow Community Praise Center of Seventh-day Adventists (Conservative-Evangelical) and Cathedral of Praise (Pentecostal-Charismatic), seems to again, underscore the fact that Pentecostal

theology/practice results in faster and greater church growth than the Seventh-day Adventist Church that does not adhere to the Pentecostal theology/practice.

The writer concedes that church growth is not the only indicator of a successful ministry and that there are a number of variables that impact church growth.¹⁷ However, it is this writer's belief that those churches that subscribe to Pentecostal theology/practice experience greater growth. Peter Wagner concurs:

When we look out on today's world we are immediately impressed that by far the most massive growth of churches are found within the Pentecostal/charismatic traditions. Statistics provided by David Barrett indicate the following:

In 1965 there were 50 million Pentecostal/charismatics.
In 1975 there were 96 million.
In 1985 there were 247 million.
In 1991 there were 392 million.

In all human history there has never been a nonpolitical, nonmilitaristic, voluntary human movement that has grown as rapidly as the Pentecostal/charismatic movement has grown in the last 30 years. In almost any large metropolitan area of the world. . . the largest churches are usually Pentecostal or charismatic. I have a list of the 20 churches of the world that have a membership of more than 20,000 each. Of those churches, 14 are Pentecostal or charismatic.

[As was mentioned earlier the average American pastor prays 22 minutes per day. However], the one significant variable I found in the amount of time American pastors spend in prayer had to do with the Pentecostal/charismatic pastors. When broken down by theological traditions we saw the following:

¹⁷ Variables that impact church growth are as follows: leadership, day of worship, theology, financial structure, pastoral tenure, staffing, preaching, music, child/youth ministry, outreach, church growth activities, Sabbath (Sunday) school, prayer ministry, and training. Thom Rainer's research of 576 "Most Effective Evangelistic Churches in American" indicates that the greatest evangelistic elements are (prioritized): preaching, prayer ministry, Sunday school, relational evangelism, weekly outreach, youth ministry and music ministry. In Effective Evangelistic Churches: Successful Churches Reveal What Works and What Doesn't (Nashville: Broadman and Holman Publishers, 1996), 23.

Table 9

Pastoral Prayer Based Theological Orientation

Liberal pastors average 18 minutes a day.
Evangelical pastors average 17 minutes a day.
Pentecostal/charismatic pastors average 46 minutes a day.

America is one of the nations where the Pentecostal/charismatic churches are outgrowing all the others by leaps and bounds. This, of course, does not apply to individual churches as such, but to the general overall statistics. Could the fact that the pastors of those churches set aside more than twice the amount of time for daily prayer than do the pastors of slower growing churches have anything to do with their vigorous rate of growth?

If so, it may point to another benefit that could be received under the blessing of God as pastors begin pushing those 22 minutes toward 1 hour.¹⁸

Zech. 4:6 says, “not by might nor by power, but by my Spirit. . . .” It is the Spirit that makes the difference in church growth and in other aspect of church and ministry. This is the dispensation of the Spirit. Jesus said “he [sic] who believes on Me, the works that I do he [sic] will do also; and greater works than these he [sic] will do, because I go to My Father [sic].”¹⁹ “John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now. . . . You shall receive power when the Holy Spirit has come upon you. . . .”²⁰ Therefore, anything for God or good that pastors and churches can accomplish must be done by “going down on one’s knees” (not literally). Prayer is literally the roadway to the anointing. The anointing cannot be accessed through any means other than prayer. E. M. Bounds affirms: “Prayer, much prayer, is

¹⁸ Wagner, Prayer Shield, 90-92.

¹⁹ John 14:12.

²⁰ Acts 1:5, 8.

the price of [the anointing];²¹ prayer, much prayer, is the one, sole condition of keeping this [anointing]. Without unceasing prayer the [anointing] never comes.... Without perseverance in prayer, the [anointing], like the manna overkept, breeds worms.”²²

Pastors and theologians may quibble about philosophy and practice, but “the proof is in the pudding.” Growth and enhancement in the Body of Christ come from the consistent practice of multi-dimensional prayer.

Regardless of one’s theological position, there will be another mighty outpouring of the Holy Spirit (latter rain—greater than the former), and the Spirit of God will use whatever persons are yielded. It is the writer’s purpose and heartfelt desire to be a part of this end time move of God. Therefore, this can be accomplished as he totally purges himself of religious-traditional thought and practice that hampers the full impartation and manifestation of the Spirit of God. It is his desire to be totally yielded (obedient) to the Spirit of God, so that God might use him in whatever way God sees fit to God’s honor and glory.

²¹ The writer supplied “anointing” for “unction,” which is used interchangeably by Bounds: “The unction, the divine unction, this heavenly anointing....” 482.

²² Bounds, 482.

APPENDIXES

APPENDIX A

Research Tools

Qualitative Survey Questions

(DC Nosakhire Thomas, Doctoral Dissertation, Claremont School of Theology)
Dr. Garth Baker-Fletcher, Committee Chair, Dr. William Clements, Committee Member

Period I	August '97 – February '98	(1 st Crusade -- prior to the Jubilee Day of Prayer and Fasting)
Period II	March '98 – September '98	(Jubilee Day of Prayer/Fasting -- Right after 2 nd Crusade/Camp Meeting)
Period III	October 1st – 31st, 1998	(Duration of Pastor's Vacation)

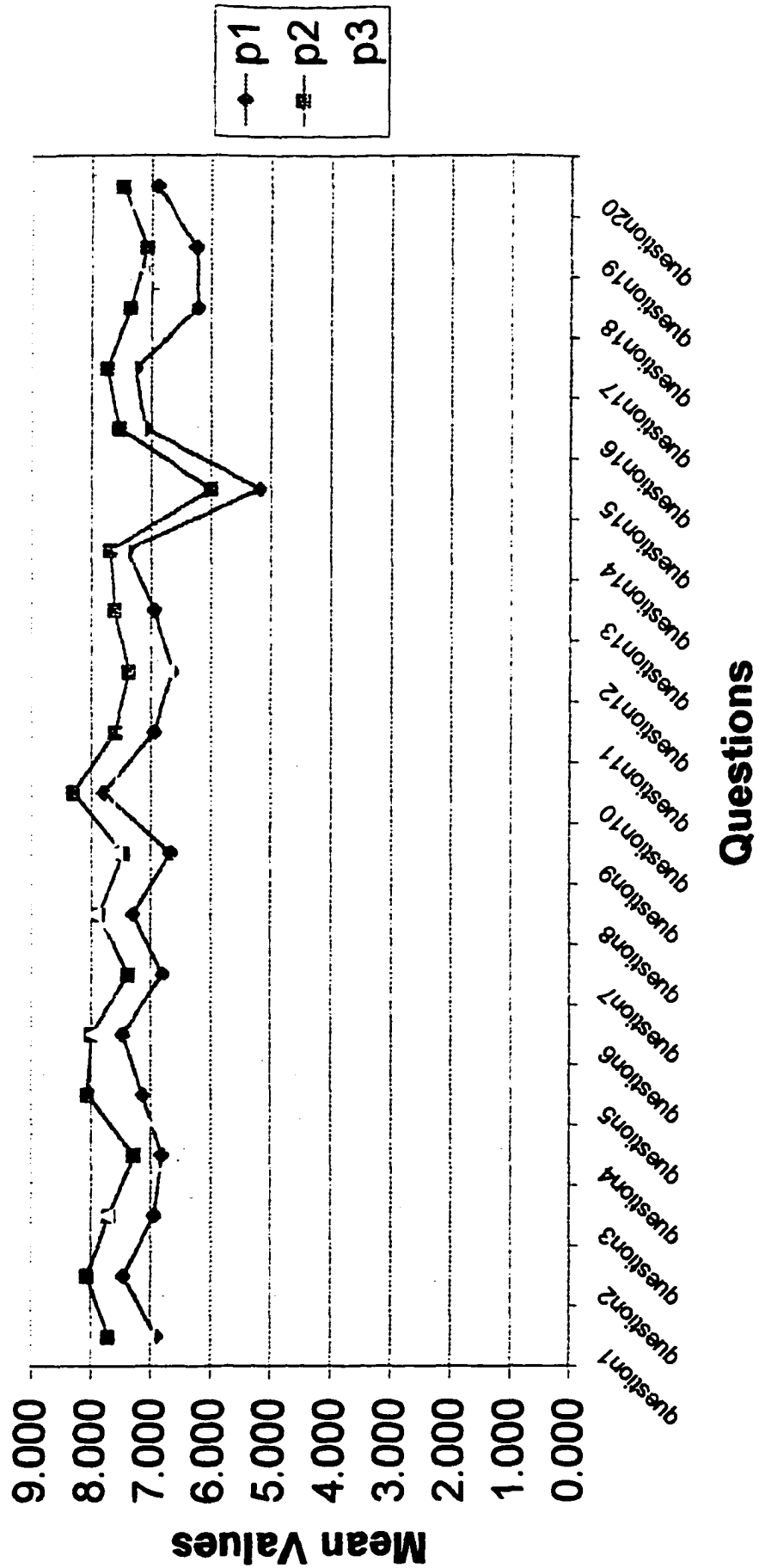
Instructions: Please rate the following questions by circling one of the numbers, circle a number from 0-9 (0=Lowest, 9=Highest rating). If a question is not applicable, indicate by circling NA. Please rate each of the following in terms of its impact on your spirituality:

	<u>Period I- 1st Crusade</u>	<u>Period II - Jubilee</u>	<u>Period III – P Vacation</u>
1. Church worship service?	0 1 2 3 4 5 6 7 8 9 NA	0 1 2 3 4 5 6 7 8 9 NA	0 1 2 3 4 5 6 7 8 9 NA
2. Pastor's preaching?	0 1 2 3 4 5 6 7 8 9 NA	0 1 2 3 4 5 6 7 8 9 NA	0 1 2 3 4 5 6 7 8 9 NA
3. Your obedience to God?	0 1 2 3 4 5 6 7 8 9 NA	0 1 2 3 4 5 6 7 8 9 NA	0 1 2 3 4 5 6 7 8 9 NA
4. Member relations/interaction?	0 1 2 3 4 5 6 7 8 9 NA	0 1 2 3 4 5 6 7 8 9 NA	0 1 2 3 4 5 6 7 8 9 NA
5. Pastor's ability to minister?	0 1 2 3 4 5 6 7 8 9 NA	0 1 2 3 4 5 6 7 8 9 NA	0 1 2 3 4 5 6 7 8 9 NA
6. Your ability to praise God?	0 1 2 3 4 5 6 7 8 9 NA	0 1 2 3 4 5 6 7 8 9 NA	0 1 2 3 4 5 6 7 8 9 NA
7. The church's spirit of unity/cooperation?	0 1 2 3 4 5 6 7 8 9 NA	0 1 2 3 4 5 6 7 8 9 NA	0 1 2 3 4 5 6 7 8 9 NA
8. Your level of faith?	0 1 2 3 4 5 6 7 8 9 NA	0 1 2 3 4 5 6 7 8 9 NA	0 1 2 3 4 5 6 7 8 9 NA
9. The frequency of your answered to prayer?	0 1 2 3 4 5 6 7 8 9 NA	0 1 2 3 4 5 6 7 8 9 NA	0 1 2 3 4 5 6 7 8 9 NA
10. Your church attendance/participation?	0 1 2 3 4 5 6 7 8 9 NA	0 1 2 3 4 5 6 7 8 9 NA	0 1 2 3 4 5 6 7 8 9 NA
11. Your giving (tithes/offering)?	0 1 2 3 4 5 6 7 8 9 NA	0 1 2 3 4 5 6 7 8 9 NA	0 1 2 3 4 5 6 7 8 9 NA
12. The vision and mission of the church?	0 1 2 3 4 5 6 7 8 9 NA	0 1 2 3 4 5 6 7 8 9 NA	0 1 2 3 4 5 6 7 8 9 NA
13. Your spiritual gifting?	0 1 2 3 4 5 6 7 8 9 NA	0 1 2 3 4 5 6 7 8 9 NA	0 1 2 3 4 5 6 7 8 9 NA
14. Your trust in leadership?	0 1 2 3 4 5 6 7 8 9 NA	0 1 2 3 4 5 6 7 8 9 NA	0 1 2 3 4 5 6 7 8 9 NA
15. Community outreach program?	0 1 2 3 4 5 6 7 8 9 NA	0 1 2 3 4 5 6 7 8 9 NA	0 1 2 3 4 5 6 7 8 9 NA
16. Your prayer regularity?	0 1 2 3 4 5 6 7 8 9 NA	0 1 2 3 4 5 6 7 8 9 NA	0 1 2 3 4 5 6 7 8 9 NA
17. Pastor's spiritual gifting?	0 1 2 3 4 5 6 7 8 9 NA	0 1 2 3 4 5 6 7 8 9 NA	0 1 2 3 4 5 6 7 8 9 NA
18. Occurrence of healing/miracles in the church?	0 1 2 3 4 5 6 7 8 9 NA	0 1 2 3 4 5 6 7 8 9 NA	0 1 2 3 4 5 6 7 8 9 NA
19. Your finances and prosperity?	0 1 2 3 4 5 6 7 8 9 NA	0 1 2 3 4 5 6 7 8 9 NA	0 1 2 3 4 5 6 7 8 9 NA
20. The church's ability reach lost souls?	0 1 2 3 4 5 6 7 8 9 NA	0 1 2 3 4 5 6 7 8 9 NA	0 1 2 3 4 5 6 7 8 9 NA

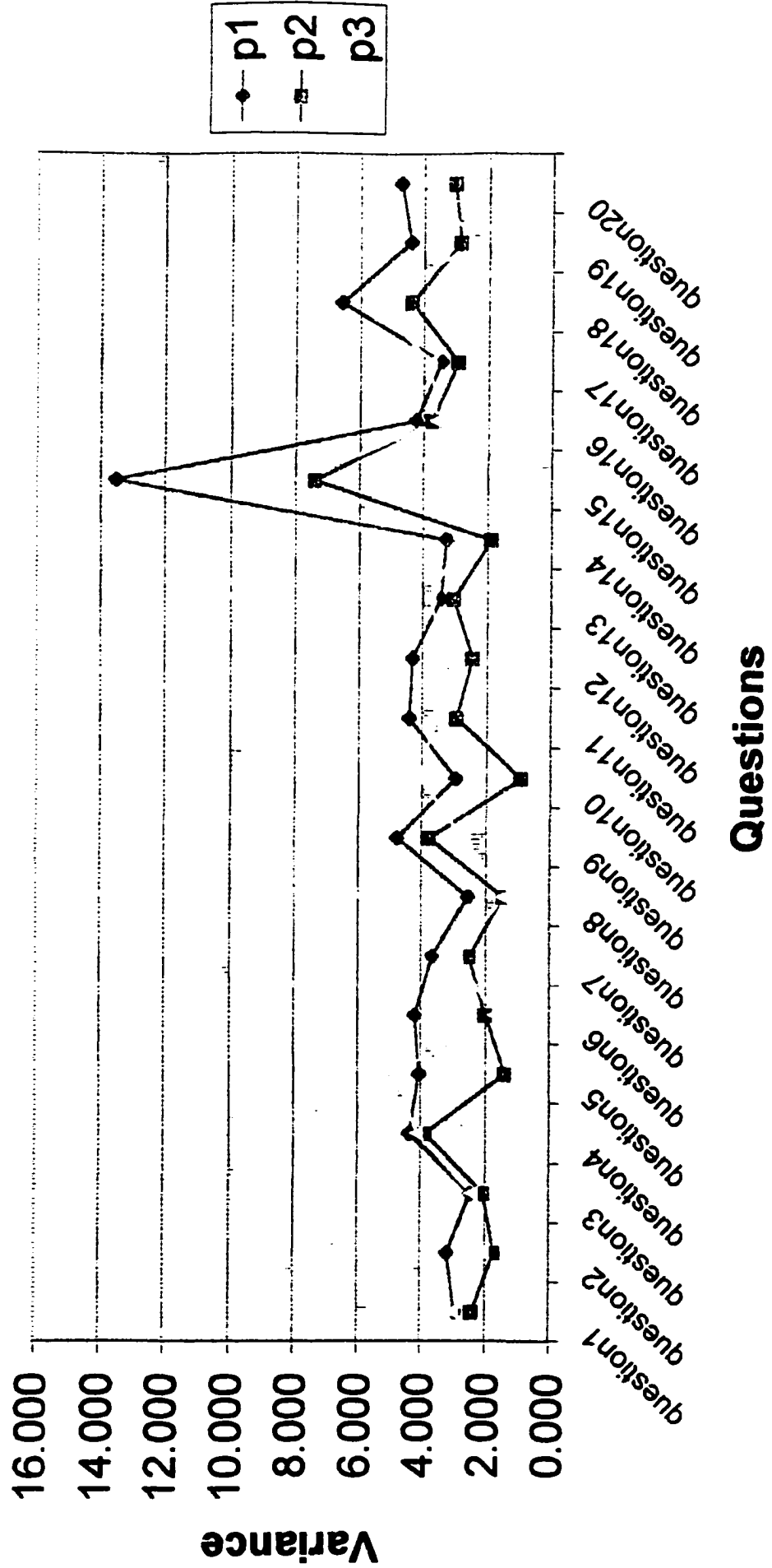
Thank you very much for your participation in this extremely important qualitative study.

Pastor DC Nosakhire Thomas

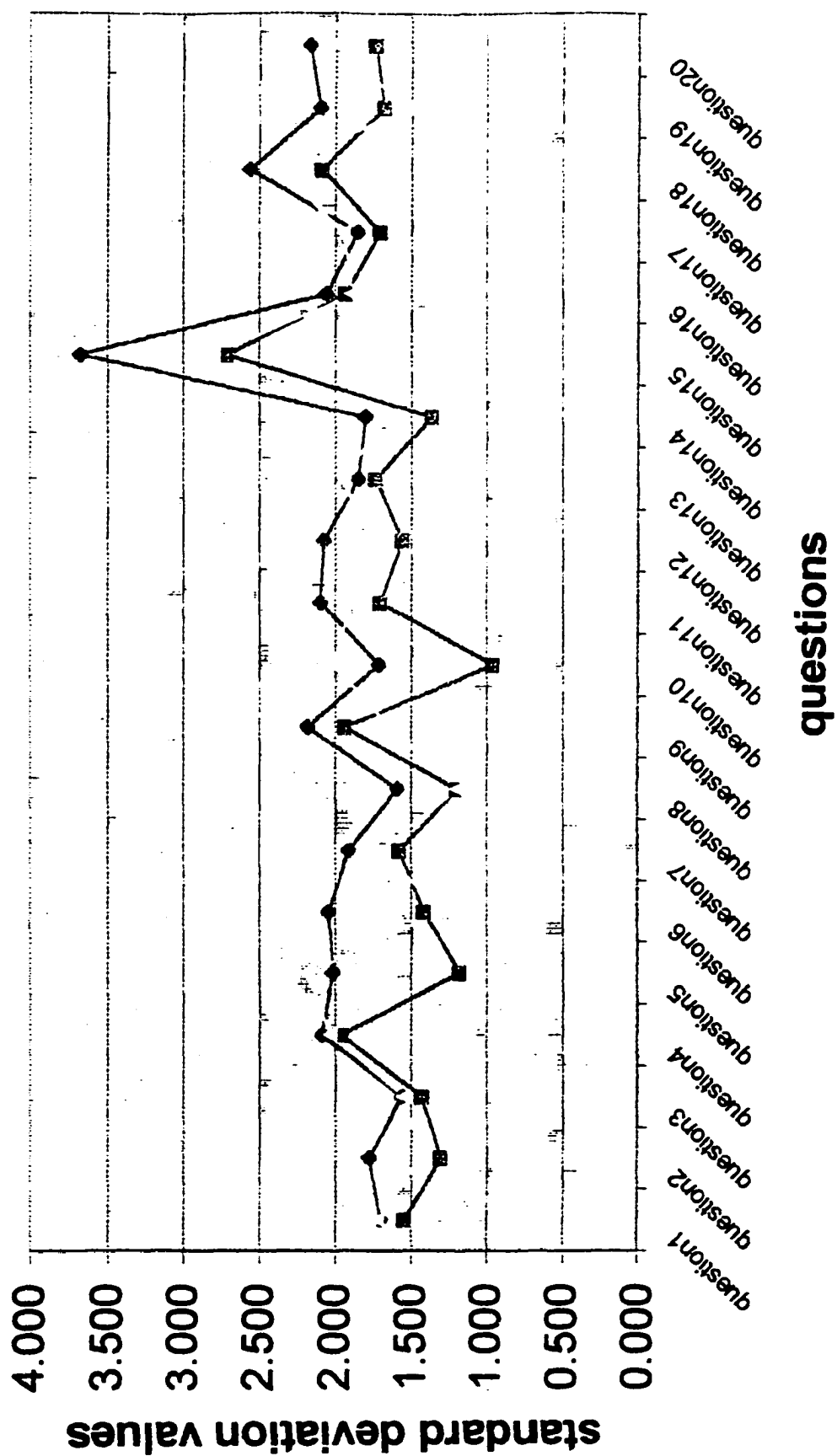
Mean Values (average)



Variance



standard deviation



Field Study of Fast Growing, Multi-Service Churches
 (DC Nosakhare Thomas, Doctoral Dissertation, Claremont School of Theology)
 Dr. Garth Baker-Fletcher, Committee Chair, Dr. William Clements, Committee Member

Section 1 – Demographic Data

1. Church _____
2. Pastor _____
3. Pastor's Tenure _____
4. # of Weekend Services _____
5. Average Attendance at Services _____
6. Membership in '83, '88, '93, '98 _____
7. Prayer Meeting Attendance _____
8. # of Paid Staff _____
9. Denomination _____
10. Theology (Liberal, Evangelical, Pentecostal-charismatic) _____

Section 2 – Qualitative Data

Rate the frequency and intensity with which the church has employed the following elements of multi-dimensional prayer. Ratings based on scale 0-9. 0=least frequency and intensity and 9=highest frequency and intensity (0-3 Low, 3-6 Average, 6-9 High range).

- | | | | | | | | | | | | | |
|-----|--------------------------------------|---|---|---|---|---|---|---|---|---|---|----|
| 1. | Faith | 0 | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | NA |
| 2. | Agreement (Prayer) | 0 | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | NA |
| 3. | Fasting | 0 | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | NA |
| 4. | Praying in the Spirit | 0 | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | NA |
| 5. | Uninhibited Exuberant Praise | 0 | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | NA |
| 6. | Confession and Cleansing | 0 | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | NA |
| 7. | Intercession | 0 | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | NA |
| 8. | Anointing | 0 | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | NA |
| 9. | Laying on of Hands | 0 | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | NA |
| 10. | Operating in the Gifts of the Spirit | 0 | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | NA |
| 11. | Rebuking, Binding & Loosing | 0 | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | NA |
| 12. | Use of Name & Blood of Jesus | 0 | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | NA |
| 13. | Hearing, Listening & Obeying | 0 | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | NA |
| 14. | Honor, Expectation & Manifestation | 0 | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | NA |

APPENDIX B

Five-Fold Ministries

THE APOSTALIC CALL AND GIFTING

Compiled by Pastor DC Nosakhare Thomas

INTRODUCTION

The biblical use of the word Apostle is confined to the New Testament, where it occurs seventy-nine (79) times: ten (10) in the Gospels, twenty-eight (28) in Acts, thirty-eight (38) in the Epistles (Paul's Letters), and three in the book of Revelation.

Our English word is a transliteration of the Greek *apostolos*, which is derived from *apostellein*, "to send." Other words in the New Testament which mean *send* suggest ideas such as dispatch, release, or dismiss. However, *apostellein* emphasized the elements of commission—authority of and responsibility to the sender. So an apostle is properly one sent on a definite mission, in which s/he acts with full authority on behalf of the sender and is accountable to Him. So then, one might say that apostles are persons divinely commissioned to represent Christ.

CHRIST

In Hebrews 3:1 Jesus is called "the apostle ... of our confession," in contrast to Moses. Repeatedly He made the claim of being sent by the Father. When He declared that He was sending His chosen disciples into the world even as the Father had sent Him, our Lord was bestowing on apostleship its highest dignity (John 17:18).

THE TWELVE

These men are most often called disciples in the Gospels, for their primary function during Christ's ministry was to be with Him and learn of Him. But they are also called apostles because Jesus imparted to them His authority to preach and to cast out demons (Mark 3:14-15; 6:30). Just because this activity was limited while Jesus was with them, the term apostle is rarely used. After Pentecost this was changed as they were fully empowered and given authority to act as ambassadors on behalf of the First Apostle—Jesus (Hebrews 3:1).

Apostles receive first mention in the lists of spiritual gifts: "And God has appointed these in the church: first apostles, second prophets, third teachers, after that miracles, then gifts of healings, helps, administrations, varieties of tongues." I Corinthians 12:28

In Ephesians 4:7-13 the apostle is located among the five-fold ascension gifts: "But to each one of us grace was given according to the measure of Christ's gift. Therefore He says: 'When He ascended on high, He led captivity captive, And gave gifts to men.' [see Ps. 68:18] (Now this, 'He ascended'—what does it mean but that He also first descended into the lower parts of the earth? He who descended is also the One who ascended far above all the heavens, that He might fill all things.) And He Himself gave some to be *apostles*, some *prophets*, some *evangelist*, and some *pastors* and *teachers*, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ, till we all come to the unity of the faith and the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ."

Mighty Handy of God: Apostle-thumb, Prophet-index, Evangelist-middle, Pastor-ring, Teacher-little

Further Scripture reveals that the apostle and prophet comprise very foundation of the church in a sense secondary only to that of Christ Himself: "Having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone." Ephesians 2:18-22 (full context)

FUNCTION OF THE APOSTLE

Perform miracles	Matt. 10:1-8
Preach the Gospel	Matt. 28:19-20
Witness Christ's Resurrection	Acts 1:22; 10:40-42
Write/Receive Revelation	Eph. 3:5
Establish the Church (Structure) (Operate in multiple giftings)	Eph. 2:20

LIMITATIONS BEFORE PENTECOST

Lowly in Position	Matt. 4:18	Called fishermen (Peter and Andrew)
Unlearned	Acts 4:13	Boldness unsophisticated (Peter and John)
Subject to Disputes	Matt. 20:20-28	Status-seeking (James and John Mom's)
Faith Often Obscure	Matt. 16:21-23	Rebuke Jesus (Peter-suffering, death resurrection)
Need of Instruction	Matt. 17:4, 9-13	"Is it good..." (Apostle) "Tell no one..." (Jesus)

POSITION AFTER PENTECOST

Created unity among Body	Acts 2:42-	
Signs and Wonders	Acts 2:43	
Established/Maintained doctrine	Acts 2:42	Teaching
Promoted Prayer/Worship	Acts 2:42, 47	
Church Growth	Acts 2:47	Saved
Overseer of Churches	Acts 8:14; 9:32	
Write/Receive Revelation	Eph. 3:5	Paul, John
Establish the Church (Structure)	Eph. 2:20	Building
Interpreted Prophecy	Acts 2:14-36	
Defended Truth	Phil. 1:7, 17	
Exposed false doctrine	Gal. 1:6-9	
Upheld Discipline	2 Cor. 13:1-6	
Established Church Structure (Operated in multiple giftings)	Rom. 15:17-20	

Restoration of Five-fold Ministries
(As cited in Bill Hamon's *Apostles, Prophets and the Coming Moves of God*)

<u>Year</u>	<u>Movement</u>	<u>Major Truth Restored</u>
1500	Protestant Movement	Salvation by grace through faith (Eph. 2:8-9).
1600	Evangelical Movement	Water baptism, separation of Church and state.
1700	Holiness Movement	Sanctification, the Church set apart from the world.
1800	Faith Healing Movement	Divine healing for the physical body, healing in the atonement.

<u>Name</u>	<u>Characteristic</u>	<u>Birth Year</u>	<u>Birth Place</u>
Maria Woodworth-Etter	"Demonstrator of the Spirit"	1844	Ohio
John Alexander Dowie	"The Healing Apostle"	1847	Scotland
Smith Wigglesworth	"Apostle of Faith"	1859	England
William J. Seymour	"The Catalyst of Pentecost" (Black)	1870	Louisiana
John G. Lake	"Man of Healing"	1870	Canada
Charles F. Parham	"The Father of Pentecost" Tongues	1873	Kansas
Evan Roberts	"Welsh Revivalist"	1878	Wales

1900	Pentecostal Movement	Holy Spirit baptism with speaking in tongues, gifts of the Spirit.
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<u>Name</u>	<u>Characteristic</u>	<u>Birth Year</u>	<u>Birth Place</u>
Aimee Semple McPherson	"Woman of Destiny" Radio	1890	Canada
Kathryn Kuhlman	"Women Who Believed in Miracles"	1907	Missouri
William Branham	"Man of Notable Signs & Wonders"	1909	Kentucky
A. A. Allen	"The Miracle Man"	1911	Arkansas
Jack Coe	"The Man of Reckless Faith"	1918	Oklahoma

1950	Latter Rain Movement	Prophetic presbytery, singing praises and melodious worship.
1950	Deliverance Evangelism	Five-fold Ministry Gift – Evangelist: mass evangelism reactivated.
1960	Charismatic Movement	Five-fold Ministry Gift – Pastor: of all restored truth to all past movements churches. Pastors were restored to being sovereign head of their local churches.
1970	Faith Movement	Five-fold Ministry Gift – Teacher: reestablished, faith confessions, prosperity and victorious attitude and life.
1980	Prophetic Movement	Five-fold Ministry Gift – Prophet: prophetic ministry restored, activating gifts, spiritual warfare, praise, prophets to nations.
1990	Apostolic Movement	Five-fold Ministry Gift – Apostle: being restored to bring divine order and structure. Miraculous signs, wonders, unity and a great harvest of souls.

Compiled from Roberts Liardon, *God's Generals* by DC Nesakhere Thomas

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APPENDIX C

Jubilee Program

RAINBOW COMMUNITY PRAISE CENTER
of Seventh-day Adventists
 (D. C. Nosakhare Thomas, Senior Pastor)

JUBILEE: A CALL TO PRAISE, WORSHIP AND RESTORATION

And you shall consecrate the fiftieth year, and proclaim liberty throughout all the land to all its inhabitants. It shall be a Jubilee for you; and each of you shall return to his possession, and each of you shall return to his family... In this Year of Jubilee, each of you shall return to his possession. Lev. 25:10, 13.

On this Sabbath, March 7th, each member is asked to bring (if you cannot attend send, mail, email, phone in your Jubilee Petition) the following:

- [] 1. Pictures of unsaved loved ones.
- [] 2. Pictures of incarcerated loved ones.
- [] 3. IRS Bills
- [] 4. Credit Card Bills
- [] 5. Student Loan Bills
- [] 6. Car Loan Bill
- [] 7. Repossession Letters
- [] 8. Collection Letters
- [] 9. Mortgage Loan Debt
- [] 10. Hair Loss
- [] 11. Desired Weight to be Lost (lbs)
- [] 12. Desire to Finish Degree
- [] 13. Desire for Promotion
- [] 14. Desire for Healing
- [] 15. Desire for Deliverance
- [] 16. Desire to Own own Home
- [] 17. Desire for Place of Your Own
- [] 18. Desire for a Spouse
- [] 19. Desire for Children
- [] 20. Desire for Career Direction
- [] 21. Desire to Purchase Property
- [] 22. Desire for Relationship/s to be Restored
- [] 23. Desire to take a needed Vacation/Trip
- [] 24. Desire Tuition Paid
- [] 25. Desire Marital Happiness/Satisfaction
- [] 26. Desire Faith
- [] 27. Desire Baptism of the Holy Spirit
- [] 28. Desire the Anointing Power of God
- [] 29. Desire Gifts of the Spirit
- [] 30. Desire Fruit of the Spirit
- [] 31. Other Desires

These items will be placed into your personal envelope (kept confidential) with your name on it and hands will be laid on it and prayers will be prayed for it. We are going to claim God's Jubilee promises and walk in them.

- "...Prayer **CAN** do **ANYTHING** that God can do." E.M. Bounds
- Assuredly, I say to you, if you **HAVE** faith and **DO NOT** doubt, you... **SAY** to this mountain, Be **REMOVED** and be cast into the sea, it **WILL** be done. Mtt. 21:21
- Again, I tell you that if two of you on earth **AGREE** about **ANYTHING** you **ASK** for, it **WILL BE DONE** for you by my Father in heaven. Mtt. 18:19
- And I will do **WHATEVER** you **ASK** in my name, so that the Son may bring glory to the Father. You may **ASK** for **ANYTHING** in my name, and I **WILL DO IT**. Jn. 14:13-14
- **ASK** and you **WILL RECEIVE**, and your joy will be complete. Jn. 16:24
- **EVERYTHING** is **POSSIBLE** for him who **BELIEVES**. Mk. 9:23
- Therefore I tell you, **WHATEVER** you **ASK** for in prayer, **BELIEVE** that you have **RECEIVED** it, and it **WILL BE YOURS**. Mk. 11:24

Jubilee Miracles Granted Since Jubilee Sabbath, March 7, 1998

- 1. 2 Student Loans cancelled.**
- 2. Prison sentence reduced.**
- 3. Shoulder healed (no more meds needed).**
- 4. 4-year civil suit dropped.**
- 5. IRS debt of \$8,000 turned to \$2,000 IRS refund.**
- 6. \$5,200 debt reduced to \$3,800 and paid off in 5 days.**
- 7. Narcolepsy healed (no more meds or symptoms).**
- 8. \$1,200 received for trip to TD Jakes' Bible Conference.**
- 9. Life-long Asthmatic symptoms reduced.**
- 10. Hair growth where there were no hair follicles.**
- 11. Severed nerved healed after 5 years of no feeling.**
- 12. Migrane headaches healed (no more meds).**
- 13. Runaway children found--returned to homes.**
- 14. Mass on breast dissolved in 7 days.**
- 15. Diabetes healed overnight**
- 16. New job secured.**
- 17. Job training and education received.**
- 18. Folliculitis being healed.**
- 19. SSI and Medi-Cal benefits received.**
- 20. Painful bleeding bladder healed.**
- 21. Cyst size reduced and pain relieved.**
- 22. Car running well again.**
- 23. Received washer, dryer, refrigerator**
- 24. Court case dismissed**
- 25. Central A/C installed in home after 30 years**
- 26. IRS Debt of \$3,087 being paid back in weekly installments**
- 27. Real Estate Class completed 100% on final exam**
- 28. Hands healed**
- 29. \$300 military debt reduced to \$80**
- 30. Auto repaired after several months w/o a car**
- 31. Employment secured**
- 32. Cancer no longer detected**
- 33. \$165 found during clean up needed for utility bills**
- 34. Minister bed-ridden due to Cancer preach first sermon in months**
- 35. New Car received**
- 36. Tithing blessing/provision**
- 37. Cyst completely healed**
- 38. Civil Suit-Settlement \$50,000**
- 38. 2nd Lump on breast dissolved.**
- 39. Spiritual Growth in as answered pray**
- 40. CBEST test (2) passed and job acquired**
- 41. New Paint Job on car**
- 42. Job promotion after being passed up for years at government agency--**

**A Personal Testimony Regarding a Jubilee Blessing
By Porche M. Nate**

The Personal Testimony: I am a friend of Nola Oriola's and she asked me to place my wishes and prayers on a piece of paper and the prayer warriors at her church would pray over the items. I would like to tell you about my blessing. I have worked in an office for nine years with outstanding evaluations five of those years (only 2% outstandings are given out at my job), I had been denied a promotion on three different occasions, because I was told that I was integral to the operation of the office. Understand there is a lot of politics where I work and management positions were generally given to friends of higher ups. I applied for the position of Environmental Justice Coordinator, not expecting to get it because they brought in one of our board member's staffers. I put that job on my piece of paper and prayed. Nola and I prayed before each interview. Throughout the process I, nor anyone I worked with, believed I'd get the position. Well I guess prayer worked because I am the new Coordinator for my company.

I had two other requests for blessings, one was that I would find a loving, Christian mate, and lastly that my brother would find his way back to the Lord. I am working on my brother, and in a dream the Lord revealed to me that my mate is on the way. All I can say is praise God, from whom all blessings flow. Thank you for the outlet for prayer requests and may the Lord Bless your ministry. Sincerely.

PRAAYER BOX

JUBILEE MIRACLES

Then you shall cause the trumpet of the Jubilee to sound... on the Day of Atonement you shall make the trumpet to sound throughout all your land. And you shall consecrate the 50th year, and proclaim liberty throughout all the land to all its inhabitants. It shall be a Jubilee for you; and each of you shall return to his possession, and each of you shall return to his family. In this Year of Jubilee, each of you shall return to his possession.
Lev. 25:9-10, 13.

Camp Meeting 1998
African American Ministries Department
Southeastern California Conference of Seventh-day Adventists

Jubilee: A Call to Celebration, Restoration and Revival
Drayson Center, Loma Linda University, Loma Linda, CA

Workshops Offered

Debt Liquidation	Olufemi Alexander
Restoring Finances	James Harris
Claiming Your New/Used Car	J. C. Fisher
Restoration/Acquisition of Property	Christi Dixon
Celebrating Marriage	Richard Neil
Taking Back What the Devil Stole	Angel Cohill
Celebrating Healthful Cooking	Nutrition Dept.
Layin' Aside the Weight (Weight Loss)	Aleida Gordon
Releasing the Anointing in Your Life	DC Nosakhere Thomas
Restoration of Divorced Persons	Graig Jackson
Celebrating Womanhood	Linda Crimes-Penick
Celebrating Young Womanhood	Vickie Jackson
The Revival of Fasting	Anthony Paschal
Restoration and Addictions	James Harris
Celebrating Healthful Living	Denise Jackson-Townsend
Revival of Prayer Ministry	DC Nosakhere Thomas
Reviving the Spirit of Prophecy	Marc Woodson
Financial Aid for College	Fred Stennis, Jr.
Ensuring the Future of Our Ministry	Jackson Doggette, Jr.

Camp Meeting Jubilee Miracles Reported July, 1998

1. Law suit dismissed.
2. Car crash into center divider--total, no physical harm.
3. Parking Ticket cancelled.
4. Back pain eliminated.
5. Vacation funds received.
6. Monies received to repair cracked steering column.
7. Deliverance from nicotine addiction.
8. Baptism of the Holy Spirit.
9. Voice and throat returned to normal.
10. Healing of cancer in body.
11. Financial blessing.
12. Car accident in parking lot, other person said he will repair it.
13. Family restoration after 15 years.
14. Superior evaluation for a university instructor.
15. Purchase of a vehicle with no money on the day campmeeting began.
16. Sistah prayed for--no hysterectomy necessary.
17. Cancer test returned negative.
18. Member forgave \$1,700 worth owed to her.
19. Direction and Strategy for our Regional Conference efforts.
20. Pray answered regarding Pastoral support.
21. Family obtains a house and moves out of Hotel.
22. \$22,000 IRS Tax Debt turned to \$2,000 Credit.

Personal Testimony--Thank you so very much, Pastor. Your message (email regarding Jubilee miracles at camp meeting) was right on time! Even though I was not at the Jubilee Campmeeting, two of my prayers were miraculously answered. Right at the "zero" hour, an IRS inheritance tax assessment of \$22,000, was found to be a "computer error". That error resulted in the IRS owing me \$2,000. I received the check 48 hours after the error was discovered!

JUBILEE DEBT CANCELLATION BEFORE 9/4/98

1. Debt Law suit dismissed.
2. Parking Ticket cancelled.
3. Financial blessing.
4. Member forgave \$1,700 worth owed to her.
5. \$22,000 IRS Tax Debt turned to \$2,000 Credit.
6. 2 Student Loans cancelled.
7. 4-year civil suit dropped.
8. IRS debt of \$8,000 turned to \$2,000 IRS refund.
9. \$5,200 debt reduced to \$3,800 and paid off in 5 days.
10. Child's Tuition from last year paid off.
11. IRS Debt of \$3,087 reversed.
12. Debt of \$300 reduced to \$80
13. \$165 found for the payment of utility bills
14. Received \$50,000 from Civil Suit to pay off debts
15. Received \$1,500+ to recover repossessed vehicle.
16. Completely debt free after writing all creditors.
17. Home mortgage in Nigeria paid off.
18. \$300 to pay outstanding auto insurance.
19. \$400+ received to pay mortgage payment.
20. Repossessed vehicle recovered.

JUBILEE DEBT CANCELLATION AFTER 9/4/98

1. Tuition in the amount of \$11,000+ paid.
2. Parking ticket cancelled.
3. \$1,500 hospital debt reduced to \$25.
4. \$800 hospital debt reduced to \$20.
5. \$1,000 received for mortgage payment
6. Tax Return received to pay off bills.
7. Employment secured.
8. Previously filled TRW Report returned w/ one blemish.
9. House purchased without down payment or escrow.
10. Dental bill of \$344 reduced to half, less the finance charges.
11. \$15,000 warrant dismissed.
12. Member moved from apartment to house and paying less rent.
13. Mortgage debt relieved.
14. Moved from an apartment to a house.
15. Credit card debt reduced and cancelled

**Excerpt from Debt Cancellation Sermon, August 15, 1997
Divine Worship Service, Rainbow Community Praise Center
of Seventh-day Adventists, Rancho Cucamonga, California.
"God Said, Give It Back!"**

by Pastor DC Nosakhere Thomas

The Nation of Israel begins their Jubilee Celebration on Tuesday, September 29th. "Yom Kippur" (The Day of Atonement). Spiritual Israel has celebrated Jubilee all year in recognition of the fifty years that Israel has been a nation (1948-1998). Therefore, we can expect to receive even greater blessing beginning the month of September based on this combined celebration and "release" of God. God has blessed us so much already—many Jubilee miracles have been manifested, and God ain't finished yet! Therefore, we hereby declare the month of September, "Jubilee Debt Cancellation Month" at Rainbow Community Praise Center of Seventh-day Adventists.

The Spirit of the Lord told me that these instructions are to be followed without variation to reap your miracles:

1. Collect all debt with addresses, amounts, etc.
2. Write (type preferably) them down on a piece of paper.
3. Write for your credit report from TRW, Experian and Equifax.
4. Faith and Consecration Fast (be certain that you are returning a faithful tithe and offering or this will not work!) beginning Wednesday through Friday, September 2nd-4th.
5. During your fast prayer every hour on the hour (e.g., 3:00, 4:00, etc.).
6. On Sabbath, September 5th bring your debt papers with addresses to church (They will be placed in your personalized envelope and we will lay hands on them and pray earnestly over them all month.).
7. Beginning Sunday, September 6th write (seven form letters will be supplied) every creditor and ask that your debt be forgiven. The number seven "7" means "completion" or "perfection."
8. Watch God Work!! The number eight "8" means "new beginnings."

You may feel like this is dumb, stupid, irrational or perhaps impossible. If you feel that way you are right! This idea is just as dumb, stupid, irrational and impossible as it was for God to send the young boy, David (you) out to kill the giant and warrior Goliath (your debt) with a rock (letter) and sling shot (prayer). Well, you are young, but courageous (faith) David. Goliath is your debt (enormous), the rock is the letter and the slingshot is the prayers that we will pray.

Furthermore, you may feel as though God would not wipe out this debt because you created it. Well, the truth of the matter is that God is in busy of wiping out a lot of stupid things we do (sin)—willingly and intentionally. However, the James 5:18 says: "If we confess our sins, He [sic] is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." Scripture says, "... you shall grant a release of debts. And this is the form of the release: every creditor who has lent anything... shall release it; he shall not require it... because it is call the Lord's release." Like wise the Scripture says: "Having *wiped out* the handwriting of requirements (monetary obligations, debt) that was against us, which was contrary to us. And He (Jesus) has taken it out of the way, having nailed it to the cross. Having disarmed principalities and powers. He made a public spectacle of them, triumphing over them in it." "What shall we say to these things? If God is for us, who can be against us? He [sic] who did not spare His [sic] own Son, but delivered Him up for us all, how shall He [sic] not with Him also freely give us all things?"

Lastly, God has give us the following promises that we must claim through out "Jubilee Debt Cancellation Mont"and the rest of our lives: "...if you have faith and do not doubt, you... say to this mountain, be removed and...it will be done" (Matthew, 21:21). "...if two of you on earth agree about anything you ask for, it will be done..." (Matthew 18:19). "... I will do whatever you ask in My name.... You may ask for anything in my name, and I will do it" (John 14:13-14). "Ask and you will receive..." (John 16:24). "Everything is possible...." (Mark 9:23). "...whatever you ask for in prayer, believe that you have received it, and it will be yours" (Mark 11:24).

of Seventh-day Adventists
DC Nosakhare Thomas, Senior Pastor
P.O. Box 2422
Rancho Cucamonga, CA 91729
Phone: (909) 481-6631 • Fax: (909) 481-0376
Email: RainbowCPC@aol.com

"...They Overcame him by the Blood of the Lamb and the word of their testimony." Rev. 12:11

Jubilee Debt Cancellation Month (September)

The Nation of Israel begins their Jubilee Celebration on Tuesday, September 29th "Yom Kippur" (The Day of Atonement). Spiritual Israel has celebrated Jubilee all year in recognition of the fifty years that Israel has been a nation (1948-1998). We can expect to receive even greater blessings beginning in the month of September. God has blessed us so much already--many Jubilee miracles have been manifested, and God ain't finished yet! Therefore, we hereby declare the month of September, "Jubilee Debt Cancellation Month" at Rainbow Community Praise Center of Seventh-day Adventists.

These Special Instructions are to be followed without variation to reap your miracles:

1. Collect all debt with addresses, amounts, etc.
2. Write (type preferably) them down on a piece of paper.
3. Write for your credit report from TRW, Experian and Equifax.
4. Faith and Consecration Fast (be certain that you are returning a faithful Tithe and Offering or this will not work!) beginning Wed.- Fri., Sept. 2-4.
5. During your fast pray every hour on the hour (e.g., 3:00, 4:00, etc.).
6. On Sabbath, Sept. 5th bring your debt papers with addresses to church. (We will lay hands and pray over them earnestly --continuing all month).
7. Beginning Sunday, Sept. 6th write (7 form letters will be supplied) every creditor and ask that the debt be forgiven. "7"=Completion/Perfection
8. Watch God Work! "8"=New Beginnings

Having **wiped out** the handwriting of requirements (monetary obligations, debt) that was **against us**, which was **contrary to us**. And He has **taken it out of the way**, having **nailed it to the cross**. Having **disarmed** principalities and powers, He made a public spectacle of them, **triumphing over them in it**. Col. 2:14-15

What then shall we say to these things? If God is **for us**, who can be **against us**? He who did not spare His own Son, but **delivered Him up** for us all, how shall He not with Him also **freely give us all things**? Rom. 8:31-32

...**Anything you ask for, it will be done** for you by my Father in heaven. Mtt. 18:19

And **I will do whatever you ask in my name**, so that the Son may bring glory to the Father. You may ask for anything in my name, and **I will do it**. Jn. 14:13-14

Ask and you will receive, and your joy will be complete. Jn. 16:24 **Everything is possible** for him who **believes**. Mk. 9:23

Therefore I tell you, **whatever you ask for in prayer, believe that you have received it, and it will be yours**. Mk. 11:24

SAMPLE LETTERS

Sample Letter Number 1

September 7, 1998

We Own You, Inc.
666 Debt Circle
Stronghold, USA 66600

Dear Creditor:

I am writing this letter in RE: Acct. #00666--666--66600 with a balance of \$6,666.66 owed.

Due to unforeseen circumstances and unpreventable loss, employment, property etc., over time, I have been held captive to debt. I have not been able to meet my financial obligations, as I should. It has been a great struggle just to meet the minimum balance owed on my account.

In the Holy Bible, the book of Leviticus 25:8-10 describes the Year of Jubilee. The Christian Community is celebrating the this year as the Year of Jubilee. Jubilee, according to the Bible is a time to proclaim liberty throughout the land to all "enslaved debtors" and a canceling of all public and private debts.

So I am requesting that you pardon my obligation and forgive and cancel my financial debts.

Surely the goodness and mercy (forgiveness) you extend to me shall return unto you and your company.

I believe in my heart that you will honor my request.

I humbly await your reply.

Sincerely,

In Need of Debt Relief

Sample Letter Number 2

Ms. Free N. Jesus
777 Blessing Ave.
Deliverance, CA 92335

August 22, 1998

Mr. Natas Lived, Chairman
ABC Finance Corporation
4 2 Much-Debt Street
Burdenville, USA 00666

RE: account number 666-0FF-ME

Dear Mr. Lived:

My name is Free N. Jesus and I purchased a home in 1984, which is financed by your agency. I have maintained this account with your firm for the past 14 years. Making payments of \$700 monthly. Of this amount approximately \$50.00 goes towards the principle amount of my initial loan; the remaining \$650.00 goes towards interest or profit to your organization. I believe that over the years your company has made a healthy profit from this account.

The purpose of my letter is to give you an opportunity to receive a blessing from Almighty God by participating in a once in 49-year event. This event is called Jubilee. The "Year of Jubilee", according to Leviticus 25 verse 13 and 14 in the Holy Bible, is the year that all oppressive actions against one another ends. Usury or interest as we know it, is a form of oppression. And, after paying your organization approximately \$109,200 for my home loan, that was initially \$70,000, coupled with the fact that I still have 16 years more yet to pay on the loan, I am sure you can understand how I consider this to be oppression.

In the Year of Jubilee, all debt is to be forgiven. Mr. Lived, I am requesting that you totally cancel this debt in observance of this Year of Jubilee. By doing so you will be doing several things that will, by the grace and promises of God, bring you sincere blessings beyond your farthest imaginations:

1. You will make me, and my family so happy;
2. You will be obeying a decree from God Almighty; and
3. You will receive blessings for your obedience; Leviticus 26 verses 9 to 13.

I trust that will find my request intriguing. Know that as I write this letter I and my entire church family are also praying for you to make the right decision in granting this request.

Please contact me at my home address with your decision. May God bless and watch over you.

Sincerely,

Free N. Jesus

Sample Letter Number 3

Experian Credit Bureau
 Customer Relations
 P.O. Box 2106
 Allen, TX 75002

RE: Verification

Dear Sir/Mame:

Recently, I received a copy of my credit report. I noticed information that is outdated or erroneous.

I would like to dispute and have following acconts verified:

ACCT#: _____
 ACCT#: _____
 ACCT#: _____

I look forward to your response in thirty days.

Sincerely,

NeedTa B. Free
 SS# 337-17-2049
 23 Psalms Avenue
 Kingdom, USA 77777

Sample Letter Number 4

September 7, 1998

Re: account number 123-87-9999

Balance due: \$12,345

To Whom It May Concern:

This letter is to inform you that I have been celebrating the Year of Jubilee. According to the Bible, in Leviticus God required that the people of God celebrate the Year of Jubilee every 50th year.

The Year of Jubilee, according to the biblical mandate, is a desription of a time when debts are canceled.

Therefore, I would like to humbly request that during this year of Jubilee--you set me free by forgiving this debt and writting it off forever (Deut 15:1).

Thank you very much for your cooperation in processing this request. May God greatest blessings be yours as you join in this Jubilee Celebration.

Sincerely,

Saved B. Grace

Sample Letter Number 5

Striving T. B. Free
12 Covenant Way
Mt. Prosperity, CA 92335

September 2, 1998

Ms. Strong Hold, Collections Agent
Harass Collections Agency
666 Principality Lane, Ste. 666
Oppression, USA 00666

RE: account number 10666-666-66601
\$12,130.00

Dear Ms. Strong Hold:

I am writing to you this letter to let you know that for the last 10 years I have been wrestling with this debt that I cannot pay.

When I was in college I received many credit cards that I used irresponsibly. I have lived with this incredible burden of debt oppressing me since then. I would like to pay you as well as the others, but under the circumstances (husband unemployed, family of five) we are struggling to keep the meet rent, buy groceries and pay utilities from month to month.

Many times in the past I have felt hopeless and depressed. However, it came to my attention that the Christian community was celebrating the Year of Jubilee (Leviticus 25, Israel's Debt Cancellation and Year of Recovery) this year.

I am a Christian and I believe in the power of God to do great things in my life (even forgiving me for irresponsible things that I have brought upon myself-debt). God will and has forgiven willful and unintentional sins. Therefore, I was impressed to call upon the grace of God and the mercy of your company to cancel this debt and relieve me of this heavy burden that I will never be able to repay.

I believe with all my heart that God wants me to be set me free from this debt, and I believe He wants to use you to accomplish this. God will favor and honor you for your willingness to bring relief to one of His children.

I look forward to hearing from you very soon.

Sincerely,

Striving T. B. Free

JUBILEE DEBT CANCELLATION PETITION

Name: _____

I'M FREE!!

Praise and Prayer Week of Revival

“From 6 Years of Wilderness to 6 Days of Deliverance”

Valley Fellowship SDA Church, Rialto, CA
 Sunday - Friday, June 7-12, 1998
 6:30PM Nightly

Speakers:

Sunday, June 7, Pastor D. C. Nosakhere Thomas

Monday, June 8, Pastor Cleveland Hobdy, III

Tuesday, June 9, Dr. Jackson M. Doggette, Jr.

Wednesday, June 10, Dr. George King

Thursday, June 11, Minister Angel Cohill

Friday, June 12, Elder Anthony Paschal

Sunday Prayer of Deliverance from

Doubt/Disbelief
 Intellectualism/Rationalism
 Selfishness/Self-Dependence

Monday Prayer of Deliverance from

Envy/Jealousy
 Fear/Intimidation
 Rebellion/Bitterness/Resentment

Tuesday Prayer of Deliverance from

Distrust/Suspicion
 Division/Dishonor/Disrespect
 Criticism/Skepticism/Cynicism

Wednesday Prayer of Deliverance for

Spiritual Renewal of Pastors
 Spiritual Renewal of Members
 Honesty/Integrity

Thursday Prayer of Deliverance for

Leadership
 Anointing/Spirit's Outpouring
 Vision/Wisdom/Direction/Strategy

Friday Prayer of Deliverance for

Love
 Oneness/Unity
 Commitment/Evangelism

Sponsored by

Black Adventist Ministerial Fellowship (BAMF)
Westerners United for Regional Conference (WURC)
African American Ministries Department (AAMD)

APPENDIX D

Prayers and Revelations

A PRAYER TO CONQUER THE CLOSET CURSES

Submitted by Pastor DC Nosakhare Thomas

Heavenly Father, I bow in worship and praise before You. I cover myself with the Blood of Jesus the Anointed One and I claim protection by His Blood for my family, finances, home, spirit, soul, mind and body. I surrender myself completely in every area of my life to You. I take a stand against all the workings of the devil that would try to hinder me and my family from best serving You. I address myself only to the True and Living God and refuse any involvement of satan in my prayer. Satan, I command you and all your demon forces of darkness, in the Name of Jesus the Anointed One, to leave my home, finances, spirit, soul, mind and body. I declare that you and your wicked spirits are subject to me, in the name of the Lord, Jesus the Anointed One.

Furthermore, in my own life I cancel every curse and tear down all of the strongholds of the enemy and smash every plan that has been formed against me, my family and my loved ones. I cancel the curses and tear down the strongholds of the devil against my mind and I surrender my mind to You, Blessed Holy Spirit. I affirm, Heavenly Father, that You have not given me a spirit of fear, but a spirit of love, a spirit of power and spirit of self-discipline (2 Tim. 1:7). Therefore, I resist the spirit of fear, doubt or worry. I have authority (power) over the forces of darkness in the Name of Jesus the Anointed One. I bind the devil and command him to loose his hold. I am claiming complete peace, prosperity, and joy to myself, every member of my family, all my loved ones and friends to, by and for God. By faith I receive it and consider it done!

I cancel the curses and smash the strongholds of satan formed against my emotions. I give my emotions to you Father. In Name of Jesus, I demolish the demons of my daddy (and mamma) and destroy every stronghold of the evil one that is formed against Your will. I yield my will to My Heavenly Father. I choose to make the right decisions, of and by faith. I conquer the curses and break down the strongholds of satan against my body... My body is the temple of the Holy Ghost (1 Cor. 3:16-17; 6:19-20) I cover myself with the Blood of the Lord Jesus the Anointed One and pray that the Holy Ghost would bring all the work of the Ascended Lord into my life. I surrender my life and my possessions to You. I refuse fear, worry, and to be discouraged—in the Name of Jesus. I will not hate, envy or show any type of bitterness toward my brothers, sisters or my enemies. I will love them with the love of God shed abroad in my heart by the Holy Ghost (Rom. 5:5).

Open my eyes and show me the areas of my life that do not please You. Open my ears that I may hear your Spirit speaking to me. Open my mouth that I may speak in obedience only what the Spirit tells me to say. Order my steps and anoint my hands according to Your divine will. Give me the strength, grace and wisdom to remove any sin or weight that would hinder our close fellowship. Work in me to cleanse me from all ground that would give the devil a foothold against me. I claim, in every way, the victory of the cross over all satanic forces in my life. I pray in the Name of Jesus the Anointed One with thanksgiving and I welcome the Anointing of His Holy Spirit to loose all of the fruit and gifts in my life. Now Lord, I seal this prayer in the Blood of Jesus, with no interference from satan or any other contrary spirit, In the Name of Jesus Christ—My Anointed and Risen Lord. Amen, Amen and Amen.

DECLARING WAR ON THE DEVIL ON BEHALF OF OUR POLICE/DEPARTMENTS

By Pastor DC Nosakhare Thomas

Dear God in the NAME OF JESUS, I THANK You so much for Who You are. I PRAISE YOUR NAME LORD that you look beyond my faults to see my needs. I THANK You Lord because You are God all by Yourself. You are Alpha and Omega, the First and the Last, the Beginning and the Ending. I THANK You that You never make a mistake. You never leave me nor forsake me. You never clock out, take sick or vacation time. I PRAISE Your NAME for You alone are WORTHY TO BE PRAISED—from the rising of the sun to the going down of the same—Your NAME is WORTHY TO BE PRAISED. I THANK You that You are an On Time God—You may not come when I want You, but You're right on time! THANK you for being my Healer, my Lawyer, my Doctor, my Friend that sticks closer than a brother. You are my all in all. My rock, my sword, my shield, my wheel in the middle of a wheel.

Dear God I just THANK you that no weapon formed against me shall prosper. I THANK you that when the enemy comes in like a flood the Spirit of God shall lift of a standard against him. THANK You for being Jehovah-Nissi "my Banner," Jehovah-Rapha "my Healer," Jehovah-Shaloam "my peace," etc. And I just want to THANK You for this call to prayer warfare and community solidarity You have given to me. I PRAISE Your name for giving me authority over the devil (Mtt. 10:1). I THANK You for given me authority to overcome all the power of the enemy and the promise that nothing will harm me or mine (Lk. 10:19-20). I am not afraid of the ENEMY because he has no power over the child of God. For You have not given me a spirit of fear, but a spirit of power, of love and self-discipline (2 Tim. 1:7). You said if I would submit myself to You, and resist the devil—he would flee from me (James 4:7).

Right now, in the NAME OF JESUS, I take AUTHORITY over the devil. Devil, the WORD OF GOD says you have held our cities and police departments captive to do your will. In the NAME OF JESUS to whom I belong, I BIND your power and tell you to LOOSE our cities and our police officers from racism, violence and destruction. Devil, I PLEAD THE BLOOD OF JESUS and REBUKE your AUTHORITY in lives of police officers across the country. You will not continue to use them lie, kill and cover-up any more.

IN THE NAME OF JESUS, My city, my children, my family and my police department will be shielded against the snares of the devourer. BY THE POWER OF JESUS—BY THE AUTHORITY OF HIS BLOOD, open the eyes and give the gift of discernment to my children, my spouse and my family so that they will be turn from darkness to light, transformed from a victims to a VICTORS. For we are more than a conqueror through Him that loved us. For I am fully convinced that nothing—police, government official, all the demons in Hell, nothing can separate us from the love of God that is in Christ Jesus (Rom. 8:35-39). So, back up Satan and take your nasty hands off those that we love!

Dear God cause corrupt police officers everywhere to confess and receive forgiveness of sins and a place among those sanctified in the Lord Jesus. I BELIEVE in the in NAME OF THE LORD JESUS CHRIST that God will make a difference and this prayer will make a difference—I will look for the changes in the days and weeks to come as I have committed myself to praying this warfare prayer 1-2 times per day.

I THANK You, Lord, that you fight my battles for me, and that You will save us from death, destruction and police brutality. "For greater is He that is within us than he that is in the world." Thank You for the sacrifice of those who had to die to wake us up and bring us together. For Your Word says that You will bring those back from the land of the enemy who have strayed. I REBUKE the enemy—he has no AUTHORITY in our lives. I REJOICE in Your precious promises. THANK you for the gifts and calling of God. THANK You for the deliverance. THANK You for the VICTORY. THANK You for hearing and answering my prayer in the precious NAME OF JESUS. I PLEAD THE BLOOD OF JESUS over this prayer.

1. PRAY that the Police Departments across this nation would listen to the Holy Spirit and not the spirit of death and destruction (the devil). Ask the God to "turn [the] counsel [of the wicked] into foolishness" 2 Sam. 15:31.
2. PRAY that the Police Departments across this nation be "delivered from wicked and evil men," and that God would "strengthen and protect them from the evil one." 2 Thess. 3:2-3.
3. PRAY that God will bless the Police across this nation, even when your natural inclination is to ask God to remove that harmful influence from our cities' and streets. You can pray that God will accomplish His plan and purpose through the police, "bringing their every thought into captivity to the obedience of Christ." (Eph. 1:11; Mtt. 9:38; 2 Cor. 10:5). God broke Job's captivity when he prayed for his friends, and they weren't exactly the kind of friends most of us would want (Job 42:10).
4. PRAY that God will compel and empower us to employ our "mighty weapons of warfare to destroy and dismantle the demons of destruction that have pervaded our Police Departments.
5. PRAY that the power of God will pull down every stronghold of violence and cast down every lie, cover-up, act of racism, fear, intolerance, disregard for human life, arrogance, superiority and murderous thought—"every high thing that exalts itself against the knowledge of God, bringing every thought and action into captivity to the obedience of Christ--punishing every act of disobedience" perpetrated by individual police and departments. (2 Cor. 10:4-6)
6. PRAY that Jesus Christ be formed in police across this country and that good police would be kept from racism, corruption and evil. (Gal. 4:19).
7. PRAY that the Police across this nation will be taught of the Lord and would be inclined to increase the peace rather than decrease human value through murderous misconduct and excessive force (Isa. 54:13).
8. PRAY that the Police across the nation would be trained by the Spirit to discern good from evil and have a good conscience toward God and all of God's creation regardless of race, color, creed, class, or family of origin (Heb. 5:14; 1 Pet. 3:21).
9. PRAY that God's law and not Marshall Law will be in the minds and hearts of police officers across this country (Heb. 8:10).
10. PRAY that police officers will choose to be wise--not fools, nor immoral, nor drunkards, nor idolaters, nor slanderers, nor murderers (Prov. 13:20; 1 Cor. 5:11).
10. PRAY that evil, racist, corrupt police officers across this nation will return from the land of the enemy, so that there will be hope for the future of our children and cities (Jer. 31:16-17).

Recent Revelations Regarding the Tyisha Miller Case
By Pastor DC Nosakhare Thomas

Member, Tyisha Miller Steering Committee

1. Begin a letter writing campaign, announce at rallies/press conferences in order to take the "Cover Off, Keep Pressure On, and Stop the Violence!" The pressure can be put on the local lawmakers to become involved. Pressure from every side and every angle.
2. Define and press for a Civilian Police Review Board.
3. Press for Multi-ethnic patrolling policy, civilian-accompanied patrolling, more minorities, and women on the Riverside Police force--this will cut incidents down considerably.
4. Publicly appeal to officer of good will to break the "code of silence" and not take the heat and danger for bad cops.
5. Publicly call for the Police officers involved in the shooting to confess and ask for forgiveness as a matter of moral obligation and healing for our city, region and nation.
6. Establish a prayer network that can be called to prayer/fasting (from church prayer groups already est. in churches) at a moments notice for specific issues, i.e., rallies, security, funds, meetings, with high-ranking officials, direction, protection, vision, division, etc.
7. Encourage corporate prayer among Steering Committee and others from 11 a.m. to Noon each **Tuesday**--"more things are wrought through prayer." This will create greater harmony and direction. Also, this gives us a time (space) to minister to each other.
8. Encourage Steering Committee members and their churches to engage in spiritual warfare on behalf of the Police Departments to break the curse of violence (brutality has risen to epidemic proportions--we are fighting principalities and rulers of wickedness in the spirit realm) and to tear down the strongholds of racism, pride and arrogance (Our children are now being stopped and harassed on the street by police and being told, "if you don't like it call Johnny Cochran--he hasn't helped Tyisha much.").
9. Keep the information regarding the final autopsy before the public which verifies that Tyisha was: a) reclined in her seat; b) not "high" on Marijuana; b) not intoxicated from alcohol; c) not holding the gun--it was concealed under her arm--under her jacket--Police did not see the gun! She did not shoot at them! She did not threaten them!
10. Hold Press Enterprise and LA Times accountable for not printing the correct facts regarding the final autopsy as quickly as they reported the initial lies and cover-ups of the Riverside Police Department. Let the Press Enterprise know how much we appreciate them for representing (giving us insight into) the thoughts and ideas of the RDP and City. Special thanks to The Black Voice News for always printing the facts.
11. Pray for Miller-Butler Attorneys Roth and Cochran as they work on this case.
12. Build coalitions for justice across races, regions, religions, genders, and classes. Last update 3/16/99

APPENDIX E

Stop the Violence Conference '99

ACCESS THE SPIRIT MINISTRIES



Equipping for Spiritual Warfare

SVC
99

MISSION

Our primary mission for the Stop the National Violence Conference '99 - *"Equipping for Spiritual Warfare"* is to turn the tide of violence in our community by promoting the glorious Gospel of Jesus Christ that all men, women and children of all races, cultures and backgrounds can be touched by the Master's hand through our ministry. Our ministry mission is: "Ministering to the Masses for the Master." Our conference objectives are as follows:

To bring together Christians of all denominations and ethnicities from every sector of society to engage in praise, prayer, worship, teaching and preaching in order to share the blessings of God and to usher in the Spirit's prophetic-apostolic movement for this end-time generation.

To affirm and activate the gifts of the Spirit and to engage in spiritual warfare for the purpose of delivering our cities and the next generation from the certain devastation and manifestation of violence instituted by satanic agencies – the devil himself!

To marshal the forces of God's anointed, end-time army in order to rekindle the embers and once again ignite the flames of the apostolic movement, which will result in miraculous signs, wonders, unity, healing, deliverance, divine order and a great harvest of souls.

To carefully examine the current trends of violence in our nation, assessing the profound spiritual implications for these trends in order to equip persons spiritually and practically to turn the tide of violence in our homes, schools and communities.

Greetings

IN THE NAME OF OUR LORD, JESUS CHRIST

Welcome to
Access the Spirit Ministries'
 First Annual Stop the Violence Conference



We are delighted and excited that you are with us for this Spirit-filled, power-packed, four-day conference. We have prayed, fasted and anointed the interior and exterior of this venue—dispelling every foul spirit and imploring the Spirit's power, anointing and authority. We have bond, rebuked and cast down every satanic stronghold and we have loose the anointing of God. We believe that God is going to impart a powerful prophetic and apostolic anointing that we have never seen before. Many will be saved, set-free and delivered.

It is not an accident or an incident that you are here. Your presence was predetermined before the foundations of the world. God said, "I will pour out My Spirit upon all flesh." We expect that God will do what He said He would do. As Bishop T. D. Jakes says, "Get ready, get ready, get ready, get ready, get ready!" Watch God blow up, show up, and show off! Your miracle is on the way!

By faith you must hear it!
 By faith you must receive it!
 By faith you must feel it!
 By faith you must taste it!
 By faith you must smell it!
 By faith you must possess it!

By faith you must believe it!
 By faith you must sense it!
 By faith you must speak it!
 By faith you must see it!
 By faith you must touch it!
 By faith you must birth it!

By faith you must say: "I'm gonna get Mine in Ninety-Nine!
 Devil you are a Liar and I've been filled with Holy Ghost Fire!
 Satan you have no Authority because God has given me Prosperity and Victory!"

God has anointed and appointed this conference to usher in the 1999 anointings of God. In this year there are special anointings to be poured out upon the people of God. The anointings of prosperity, healing and mass salvation of souls shall transpire this year.

At this conference we are not concerned with denomination, race, culture or class—those wedges that the enemy uses to divide us. We believe that every believer is a member of the Body of Christ without exception. Therefore, you are welcome, you will be respected, you will be Anointed for His Service,

AC Nosakhare Thomas
AC Nosakhare Thomas
 DC Nosakhare Thomas
 Host Pastor and President

"Equipping for Spiritual Warfare"

The vision for *Stop the Violence* was given to us in 1997 before rappers Tupac Shukur and Biggie Smalls were killed, before two boys in Arkansas set off the fire alarm and opened fire as school mates filed out, and before the dreadful December 28th, 2 a.m. brutal slaying of Tyisha Miller by Riverside Police Officers.

Each of the above events has signaled the fact that there is a spirit of violence running rampant in our world. We are deceived if we think that it is just a race issue, or a police issue or an urban issue. The devil is behind the violence and he must be exposed and deposed. God has shown us that spiritual warfare operates at three levels: ground level, occult level and the strategic level.

In strategic level warfare it is required that we: 1) spiritually prepare—confession, cleansing and consecration; 2) identify the enemy (Eph. 6:12): *principalities*—individual demon spirits, *powers*—captains of teams of spirits (Legion Mk. 5:9), *rulers of darkness*—regional/territorial spirits, *strongmen*—these dominate wickedness in high places and oversee other levels of demonic activity,¹ *devil*—chief executive officers and administrator of principalities, powers, rulers of darkness, and strongmen; 3) wage war on the enemy—by employing the elements of multi-dimensional prayer: faith, agreement, fasting, praying in the Holy Spirit, uninhibited exuberant praise, confession, cleansing, intercession, anointing, laying on of hands, operating in the gifts of the Spirit, rebuking, binding, loosing, Word of God, name of Jesus, blood of Jesus, honor, expectation and manifestation.²

We must rise up as warriors and go to war. We must stop fighting flesh with flesh, but fight in the spirit realm. God is calling for a people who "armed and dangerous." "For the weapons of our warfare are not carnal, but are mighty through God to the pulling down of strongholds. If God be for us who can be against us—we are more than conquerors through Him that loved us..."

As we act in obedience God will reward with blessings and a higher level of the Spirit's authority and anointing. As we practice our craft (spiritual warfare) we will become effective, fervent and we will prevail over the enemy. Scripture says, "they overcame by the blood of the Lamb and the word of their testimony.... No weapon formed against us shall prosper and the yoke shall be destroyed because of the anointing."

This Conference has been sanctioned and sanctified by Heaven to awaken us and give us the spiritual and practical tools we need to equip us for spiritual warfare at each level. It is God's desire and our dream that we take back our marriages, families, finances, children, schools, institutions, health, homes, communities, cities and nation. "I'm taking back Mine in Ninety-Nine!!"

Pastor DC Nosakhere Thomas, President
First Lady C. Debra Thomas, Vice President

¹ Steven Lawson, "Defeated Territorial Spirits," ed. C. Peter Wagner. Engaging the Enemy: How to Fight and Defeat Territorial Spirits. ed. C. Peter Wagner (Ventura, Calif.: Regal Books, 1991), 38.

² DC Nosakhere Thomas, "Reviving Church Empowerment Through Multi-dimensional Prayer..." D.Min. diss., Claremont School of Theology, 1999.

STOP THE VIOLENCE CONFERENCE

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EQUIPPING FOR SPIRITUAL WARFARE

WEDNESDAY, JANUARY 20



*Pastor DC Nosakhare Thomas, President
Access the Spirit Ministries
Riverside, California*



*Dr. Jeremiah A. Wright, Jr., Sr. Pastor Trinity
United Church of Christ
Chicago, Illinois*

5:00 p.m. Pastor DC Nosakhare Thomas
7:00 p.m. Pastor Chuck Singleton
Children's Ministry Meeting
Youth Ministry Meeting

THURSDAY, JANUARY 21

11:00 a.m. Attorney La' Chelle Woodert

Workshops 1:00 p.m. & 3:00 p.m.

Minister Angel Cohill	"Violence & Spiritual Warfare"
Pastor Anthony Paschal	"Violence in Structures"
Pastor Raedorah Stewart-Dodd	"Prayer: The Response the Violence"
Pastor Ray Turner	"Violence in the 'Hood'"
Mr. Hardy Brown	"Violence Against Our Children"

5:00 p.m. Ron Johnson
7:00 p.m. Pastor William Dawson
Children's Ministry Meeting
Youth Ministry Meeting

FRIDAY, JANUARY 22

11:00 a.m. Luncheon: D. Jeremiah A. Wright, Jr.
*Wong Kerlee International Conference Center
1175 Campus Street, Loma Linda, CA*

Workshops 1:00 p.m. & 3:00 p.m.

Dr. J. Owen Smith	"Violence in Economics"
Prof. Nenaji Jackson	"Violence in Public Policy"
Dr. Craig Jackson	"Violence in the House"
Mr. Ralph W. Smith	"Violence and the Police"
Dr. Eric Walsh	"Violence Against Our Bodies"

5:00 p.m. Dr. Erylene Piper-Mandy
7:00 p.m. Dr. Jeremiah A. Wright, Jr.
Children's Ministry Meeting
Youth Ministry Meeting

SATURDAY, JANUARY 23

9:00 a.m. Pastor Ron Gibson
11:00 a.m. Dr. Jeremiah A. Wright, Jr.
5:00 p.m. Dr. E. Dean Peeler

7:00 p.m. - Conference Concert
Helen Baylor/Riverside Music Chorale
Campus Hill SDA Church
11057 Hill Dr., Loma Linda, CA



*Pastor Ron Gibson, Sr.
Pastor Life Church of God
in Christ
Riverside, California*



*Pastor Chuck Singleton, Sr.
Pastor Loveland Church
Rancho Cucamonga,
California*

Ministries' Who's-Who

Access the Spirit Ministries

President

Pastor DC Nosakhare Thomas

Vice President

Mrs. C. Debbie Thomas

Stop the Violence Conference

Chairman

Pastor DC Nosakhare Thomas

Secretary

Mrs. C. Debbie Thomas

Event Coordinator

Mr. Ray Williams

Asst. Booth Coordinator

Ms. Cheryl McKinley

Music Coordinator

Ms. Mimielle Goulatte

Concert Coordinator

Dr. Willie Parker

Platform Coordinator

Dr. Jackson Doggette, Jr.

Treasurer

Mr. Steven Dey

Security

Mr. Rodney Taylor

Youth Ministry

Mr. Jerome Grace

Children Ministry

Mrs. Suzan Taylor

Audio

Mr. Andrew Adams

Video

Mr. Charles Gibbs

Usher/Greeter Coordinator

Mrs. Olufemi Alexander

Prayer Warrior Coordinator

Mr. Nathaniel Ervin

Altar Worker Coordinator

Minister Angel Cohill

Special Projects

Ms. Nola Oriola

Mr. James Moore

Ms. Cheryl Dawson

Pastor Kwame Alexander

ACCESS THE SPIRIT MINISTRIES
P.O. Box 8846
Riverside, CA 92515
Phone: (909) 603-4041 * Fax: (909) 351-9004
Email: AspiritMin@aol.com

Conference Volunteer Sign-Up Sheet

Title/Name _____

Home Address _____

City _____

Phone Home (____) _____ Phone (Business) (____) _____

Fax (____) _____ Email _____

Church Affiliation _____

Please check areas of interests:

- | | | |
|--|--|---|
| ☐ Armor Bearer | ☐ Security | ☐ Usher |
| ☐ Greeter | ☐ Platform Chair | ☐ Prayer Warrior |
| ☐ Altar Worker | ☐ Fundraising | ☐ Database |
| ☐ Registration | ☐ Audio-Visual | ☐ Transportation |
| ☐ Soloist | ☐ Organist | ☐ Pianist |
| ☐ Musical Group | ☐ Choir | ☐ Bass Player |
| ☐ Public Relations | ☐ Drummer | ☐ Advertising |
| ☐ Secretarial | ☐ Telephone | ☐ Driver |
| ☐ Luncheon Coordination | ☐ Youth Ministry | ☐ Decorations |
| ☐ Concert Coordination | ☐ Children Ministry | ☐ Counter |

Please give to usher upon completion of the form. Thanks for your willingness to serve.

Pastor DC Nosakhere Thomas

APPENDIX F

Home Fellowship Groups

BIBLICAL AND PROPHETIC BLUEPRINT FOR HOME FELLOWSHIP GROUPS

By Pastor DC Nosakhare Thomas, DMin (Candidate)

Now when the Day of Pentecost had fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole **HOUSE** where they were sitting.... So continuing daily with one accord... and *breaking bread* [and in *prayers*] from **HOUSE** to **HOUSE**... *praising* God and having *favor* with all the people. And the Lord *added* to the church daily those who were being *saved*. Acts 1:1-2, 42, 46-47. Other texts that emphasize Home Fellowship Groups: Acts 1:4, 12-14; 2:1-4, 41-42, 46-47; 3:12; 4:28-31, 34; 5:7-11, 42; 6:1-4; 8:1-3; 9:10-11, 17, 39-41; 10:9, 17-24, 44-46.

Biblical Purpose and Function of Home Fellowship Groups

Prayer	Acts 1:14; 2:4, 42
Praise/Worship	Acts 1:14, 24; 2:4, 40, 47
Nurture	Acts 2:40, 42, 43, 45
Fellowship	Acts 2:42, 44, 46
Bible Study	Acts 1:16, 20; 2:16-21, 25-28, 34-35
Church Growth	Acts 2:41, 43, 47

Prophetic Insight for Home Fellowship Groups

Prophetess Ellen G. White

Let **SMALL COMPANIES** assemble together in the evening or early morning to *study* the Bible for themselves. Let them have a season of *prayer* that they may be strengthened, enlightened, and sanctified by the Holy Spirit.... If you will do this, a great blessing will come to you from the One who gave His whole life to service, the One who redeemed you by His own life.... What *testimonies* you should bear of the loving acquaintance you have made with your fellow workers in these precious seasons when seeking the blessings of God. Let each *tell* his [her] experience in simple words.... Let **LITTLE COMPANIES** *meet* together to *study* the Scriptures. You will lose nothing by this, but will *gain* much. (This Day with God, p. 11)

The formation of **SMALL COMPANIES** as a basis of Christian effort is a plan that has been presented before me by One who cannot err. If there is a large number in the church, let the members be formed into **SMALL COMPANIES**, to *work* (*minister, nurture*) not only for the church members but for others also. (Evangelism 115)

But on such occasions as our annual camp meetings we must never lose sight of the opportunities afforded for teaching the believers how to do practical missionary work in the **PLACE WHERE THEY MAY LIVE**.... Let some help the people to learn how to give Bible readings and to conduct **COTTAGE MEETINGS**.... (Testimonies Vol. 9 82-83)

Let the teachers in our schools devote *Sunday* to missionary effort. Let them take the students with them to hold *meetings* for those who know not the truth. Sunday can be used for carrying forward various lines of work that will accomplish much for the Lord. On this day **HOUSE** to **HOUSE** work can be done, [as well as] **COTTAGE MEETINGS**. (Counsels to Teachers 551)

In visions of the night, representations passed before me of a great reform movement (revival) among God's people. Many were *praising* God. The sick were *healed*, and other *miracles* were wrought. A spirit of *intercession* was seen, even as was manifested before the great Day of Pentecost. Hundreds and thousands were seen **VISITING FAMILIES** and **OPENING BEFORE THEM THE WORD OF GOD**. Hearts were *convicted* by the power of the *Holy Spirit*, and a spirit of genuine *conversion* was manifest. On every side doors were thrown open to the proclamation of the truth. The world seemed to be lightened with the heavenly influence. Great blessings were received by the true and humble people of God. I heard voices of *thanksgiving* and *praise*, and there seemed to be a *reformation* (revival) such as we witnessed in 1844. (Testimonies Vol. 9 126)

Rainbow Community Praise Center

(A Spirit-filled Seventh-day Adventist Church)

Pastor DC Nosakhare Thomas, Senior Minister

Home Fellowship Groups

Meeting Outline

(Details in Host/Leader Training & Orientation Handout)

- ❑ **Welcome (1 minute):**
- ❑ **Announcements (2 minutes):**
- ❑ **Introduction of visitors to the group (2-4 minutes):**
- ❑ **Praise and Worship (10-15 minutes):**
- ❑ **Prayer (20-30 minutes):**
- ❑ **Review of covenant (2-5 minutes):**
- ❑ **Review and analysis of the previous Sabbath's Church Growth activities (5-10 minutes):**
- ❑ **Offering (1 minute):**
- ❑ **Rescue plan for absentees from last Sabbath's services and from the group meeting (3-5 minutes):**
- ❑ **Preparation of postcard greetings for absent members (5 minutes):**
- ❑ **Bible Study (30-45 minutes):**
- ❑ **Closing Prayer:**

POMONA

HOME FELLOWSHIP GROUP 1

HOST

TIME THURSDAY 6:00 P.M.

LEADER

ATTENDANT	Wed 3/24	Thur 3/25	Sab 3/27	Wed 3/31	Thur 4/1	Sab 4/3	Wed 4/7	Thur 4/8	Sab 4/10	Wed 4/14	Thur 4/15	Sab 4/17	Wed 4/21	Thur 4/22	Sab 4/24	Wed 4/26	Thur 4/29	Sab 5/1
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Home Fellowship Visitation Report

HFG Leader _____

Name of Member _____

Date of Visitation _____ Duration of Visitation _____

Concerns/Needs/Prayer Requests:

Ministry Given:

Issues for Pastoral Referral:

Rainbow Community Praise Center*A Spirit-filled Seventh-day Adventist Church***Home Fellowship Group Praise Reports**

Date _____

Date _____

Date _____

Date _____

Date _____

Date _____

Rainbow Community Praise Center*A Spirit-filled Seventh-day Adventist Church***Home Fellowship Group Prayer Requests**

Date _____

Date _____

Date _____

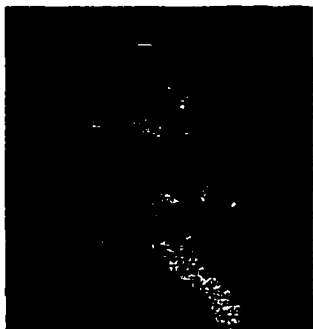
Date _____

Date _____

Date _____

RAINBOW COMMUNITY PRAISE CENTER

A Spirit-filled Seventh-day Adventist Church



DC Nosakhere Thomas, Senior Pastor

8768 Helms Avenue, Suite B
Rancho Cucamonga, CA 91729
Email: RainbowCPC@aol.com
Office: (909) 481-6631
Fax: (909) 481-0376

Directions: I-10 Fwy, Exit on Archibald (north), Left (west) on 9th Street, Left on Helms (south), Right (west) into the 4th driveway.

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You Are Invited Join Us During Our

FRIENDS and FAMILY DAY CELEBRATION

Come and experience this powerfully anointed ministry for yourself!

April 10, 1999

9:15 Celebration through Study of the Word

11:00 Celebration through Praise & Worship

**1:30 Celebration through Table Fellowship
Dinner**

Directions to Dinner: Left (north) on Helms, right (east) on Arrow Route, 2 blocks east of Archibald you will see the Rancho Cucamonga Senior Center at 9791 Arrow Route.

4:00 Celebration of Preparedness: Y2K

at Rainbow Community Praise Center

APPENDIX G

Biographical Sketch

Elder D. C. NOSAKHERE THOMAS

**P. O. Box 8846
Riverside, CA 92515
(909) 603-4041
E-Mail: DNosakhere@aol.com**

PERSONAL**Born & Raised**

7th Child of Seven
Dorothy S. Thomas, Mother
Los Angeles, CA

Married

C. Debra Adams
Philadelphia, PA

Children

Khalfani Salim (8), Berrien Springs, MI
Kamaal Ture (5), Loma Linda, CA
Kiera Syandene (18 mos.), Loma Linda, CA

EDUCATION**Bachelor of Arts/1986**

Oakwood College, Huntsville, AL
Major: Theology; Minor: Accounting

Clinical Pastoral Education/1988

St. Luke's Training and Counseling Center
Atlanta, GA

Master of Divinity/1991

Andrews University Theological Seminary, Berrien Springs, MI
Emphasis: Family Life Education

Postgraduate Studies/1992

University of North Carolina Health Education Program
Fayetteville, NC
Emphasis: Mental Health

Clinical Pastoral Education/1993

Loma Linda University Medical Center
Loma Linda, CA

Doctor of Ministry/May 1999

Claremont School of Theology
Claremont, CA
Emphasis: Pastoral Counseling/
Pan African Religious Studies

WORK EXPERIENCE**Accountant/1986-87**

Adventist Book Center/Family Health & Education Service
South Atlantic Conference, Atlanta, GA

Associate Pastor/1986-87

Mt. Olive Church
East Point, GA

Associate Pastor/1987-89

Maranatha Church
Atlanta, GA

Pastoral Assistant/1989-91

Institute of Alcoholism and Drug Dependency
Andrews University, Berrien Springs, MI

Founder/President/Family Life Counselor/1989-98

Toward Black Manhood, Inc.
Riverside, CA

Chaplain/1991-92

La Grange Memorial Hospital
La Grange, IL

Senior Pastor/1992

Mt. Olive Church/Southern Pines Church
Laurinburg, NC/Southern Pines, NC

Interim Pastor/Associate/1992-93, 95

Valley Fellowship Church
Rialto, CA

Staff Therapist/1993-95

Walnut Valley Counseling Center
Diamond Bar, CA

Senior Pastor

Rainbow Community Praise Center
Rancho Cucamonga, CA

Staff Writer/1995-96

Inland Valley Church & Community News
Pomona, CA

Social Worker/1996-97

Institute for Black Parenting
Riverside, CA

Founder/President/1997-Present

Access the Spirit Ministries
Riverside, CA

AFFILIATIONS

Pastoral Counselor-in-Training #6077

American Association of Pastoral Counselors
Fairfax, VA

Pre/Marriage Counselor #1121033

Prepare and Enrich
Minneapolis, MN

Member

Christian Association for Psychological Studies
Temecula, CA

Member

National Institute of Business &
Industrial Chaplains, Inc.
Houston, TX

Member

National Council on Family Relations
Minneapolis, MN

Certified Nurse Assistant#111550 1981-1990

Department of Health Services
Licensing and Certification
Nurse Assistant Certification Section
Sacramento, CA

Co-Chair/1993-95

Pan African Seminarian Association
School of Theology at Claremont
Claremont, CA

Faculty Research Assistant/1993-94

Garth Baker-Fletcher, Th.D.
Co-Chair, Pan African Religious Studies
School of Theology at Claremont, CA

South African Study Tour Scholar/1995

"The Christian Church and Democracy"
School of Theology at Claremont
Claremont, CA

Member

Association for Clinical Pastoral Education
Decatur, GA

Member#731830

Association of Mental Health Clergy
Knoxville, TN

Member#3206

College of Chaplains
Schaumburg, IL

Member

Biblical Institute for Social Change
Washington, D.C.

Member

California Psychological Association
Sacramento, CA

Certified Trainer (M.A.P.P)

Model Approach to Partnerships in Parenting
Child Welfare Institute
Atlanta, GA

National Chaplain/1994-95

National Alliance of Pan African Seminarians
Rochester, NY

Bishop Charles Golden Scholar/1994-95

Pastoral Counseling/Pan African Studies
School of Theology at Claremont
Claremont, CA

International Delegate/1995

National Conference on Christianity, African
Culture & South African Development
South African Council of Churches
Olifantsfontein, Republic of South Africa

SERMONS & WORKSHOPS CONDUCTED

Oakwood College Leadership Retreat, Panama, FL
 Black History Conference, San Bernadino, CA
 Religion & Theology Department, Oakwood College, Huntsville, AL
 Contemporary Issues Chapel, Oakwood College, Huntsville, AL
 Valetines Banquet, Our Learning Tree, Co., Rialto, CA
 Handling Stress in Foster Care, David & Margret Homes, La Verne, CA
 Teen and Gang Violence, David & Margret Homes, La Verne, CA
 Separation and Loss Issues, David & Margret Homes, CA
 Goshen Church, Chicago, IL
 Adventist Gospel Music Workshop, Detroit, MI
 African American Track, Family Life International, Andrews University, Berrien Springs, MI
 Berean Church, Atlanta, GA
 New Heights Church, Harvey, IL
 Prophecy Revival, Country Club Hills, IL
 Berean Church, Charlotte, NC
 Ephesus Church, Winston-Salem, NC
 Maranatha Church, Atlanta, GA
 All Nations Church, Monrovia, CA
 Lecture, 8th Annual National Black Graduate Student Conference, Claremont, CA
 Kiume Jumba (Male-Mentoring), Valley Fellowship Institute of Church Ministries, Rialto, CA
 Seminar, Walnut Valley Counseling Center, Diamond Bar, CA
 Baccalaureate Service, Elementary School, Florence, SC
 Developing Rapport with Foster Children, David & Margret, La Verne, CA
 Workshop, Pan African Religious Studies Conference, School of Theology at Claremont, CA
 Family Life Lecture, Campmeeting, South Atlantic Conference, Orangeburg, SC
 Black History Month, Southwest Adventist College, Keene, TX
 Understanding Your Child's Temperament, David & Margret, La Verne, CA
 Lecture, African American Ethics, School of Theology at Claremont, CA
 Reviv Chr Empwrmnt Thru Multi-dimensional Pryr, Immanuel Temple CME Church, Victorville, CA
 Generation X Youth Revival, (Pilgrim Tabernacle) Roosevelt, NY
 Parenting Lecture, People Reaching Out (PRO), Riverside, CA
 Longview Church, Memphis, TN
 Behavioral Assessment and Management, David & Margret, La Verne, CA
 Preaching Forum, BSAS, Andrews University, Berrien Springs, MI
 Anna Knight Elementary School, Huntsville, AL
 M. L. King, Jr Celebration, Redlands Elementary School, Redlands, CA
 GenX & Hip-Hop, San Bernardino Co. Dept. Children Services, Rancho Cucamonga, CA
 Seminar in Contemporary African American Ethics, SECC Campmeeting, Riverside, CA
 Black History Chapel, La Sierra Academy, Riverside, CA
 Annual Mayor's (John Longville) Prayer Breakfast, Rialto, CA
 Victory Temple Church, Buffalo, NY
 Ebenezer Church, Freeport, NY
 Lecture, Black Power Ideologies, Riverside Community College, CA
 Southern California Youth Federation, Los Angeles, CA
 Bloomington High School, Bloomington, CA
 Delegate, National Conference on Christianity, Culture & So. African Development
 Children and Substance Abuse, David and Margret Homes, La Verne, CA
 Orlando West Church, Soweto, Republic of South Africa
 Mountain States Youth Federation, Midland, TX
 Participant, Million Man March, Washington, D.C.
 Seminar, Emmanuel Church, Chicago Heights, IL
 Hip-Hop Culture, David and Margret Homes, La Verne, CA
 Conflict Management and Negotiation, David and Margret Homes, La Verne, CA

PUBLICATIONS

- Thomas, Dwayne C. [D. C. Nosakhare Thomas] *African American Men's Resource Booklet*. Riverside, Calif: Toward Black Manhood, Inc., 1993.
- Thomas, Dwayne C. [D. C. Nosakhare Thomas] *African American Male Rites-of-Passage Resource Manual*. Riverside, Calif: Toward Black Manhood, Inc., 1993.
- Thomas, Dwayne C. [D. C. Nosakhare Thomas] "The Voices of Hip-Hop." *Message Magazine*. January/February 1994.
- Thomas, D. C. Nosakhare. "The Next Time You Talk to a Muslim ..." *Message Magazine*. July/August 1994.
- Thomas, D.C. Nosakhare. "Down for Whatever?" *Message Magazine*. November/December 1994.
- Thomas, D. C. Nosakhare. "Family Communication: Fears, Concerns & Questions" *Message Magazine*. Hagerstown, MD, 1994.
- Thomas, D. C. Nosakhare. "Strong Men Keep Comin' On!" *Message Magazine*. Hagerstown, MD, 1994.
- Thomas, D. C. Nosakhare. compiled. *Seminar in Contemporary African American Ethics Resource Booklet*. Riverside, Calif: Toward Black Manhood, Inc., 1994.
- Thomas, D. C. Nosakhare. "Nuthin' But A 'G' Thang" *Message Magazine*. Hagerstown, MD, 1994.
- Thomas, D. C. Nosakhare. "A Rationale for African American Male Rites-Of-Passage." *Inland Valley Church and Community News*. Vol. 4, No. 4, April 1995.
- Thomas, D. C. Nosakhare. "It's Eazy to be a Gangsta." *Inland Valley Church and Community News*. Vol. 4, No. 5, May 1995.
- Thomas, D. C. Nosakhare. "Is Christianity a White Man's Religion?" *Inland Valley Church and Community News*. Vol. 4, No. 8, August 1995.
- Thomas, D. C. Nosakhare and Yolonda Y. Smith. "Reflections on South Africa: Implications for Pan African Religion, Christian Education and Pastoral Care and Counseling." *United Methodist Journal*, 1995.
- Thomas, D. C. Nosakhare. "Generation X and the Church." *Message Magazine*. Hagerstown, MD, 1996.
- Thomas, D. C. Nosakhare. "Reviving Church Empower through Multi-dimensional Prayer" *D.Min. project*. Claremont School of Theology, May 1999.
- Thomas, D. C. Nosakhare. "Proactive Warfare Prayers for Our Police." *Black Voice News*, 18 March 1999, A6.
- Thomas, D. C. Nosakhare. "A Racist Interpretation of a Tragedy..." *Black Voice News*, 21 April 1999, A6.

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- . "Proactive Warfare Prayers for Our Police." Black Voice News, 18 March 1999, A6.

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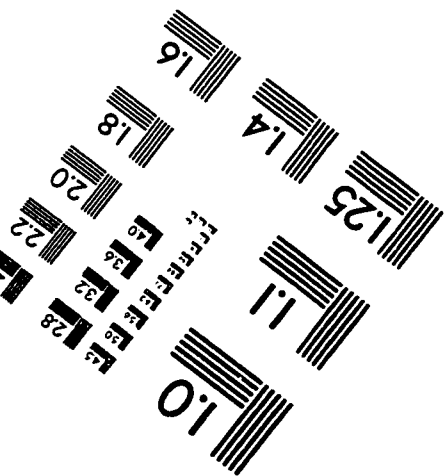
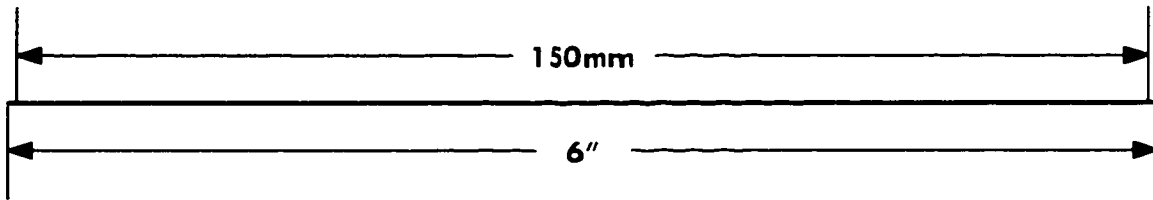
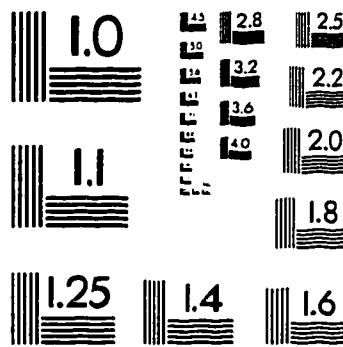
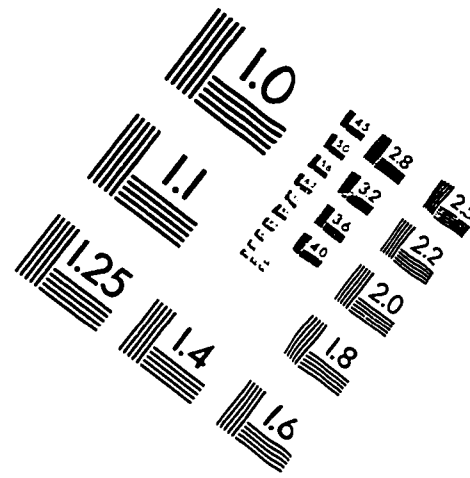
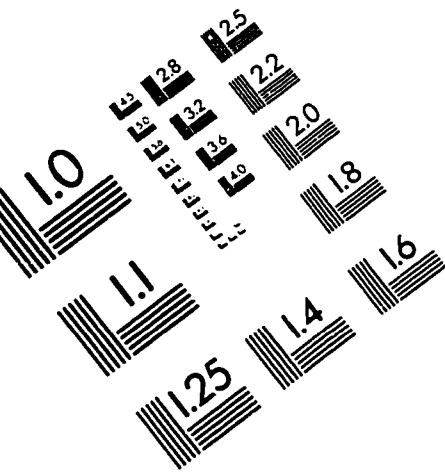
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